

Volume 34

June 1944

Number 6

MISSIONS

Periodical

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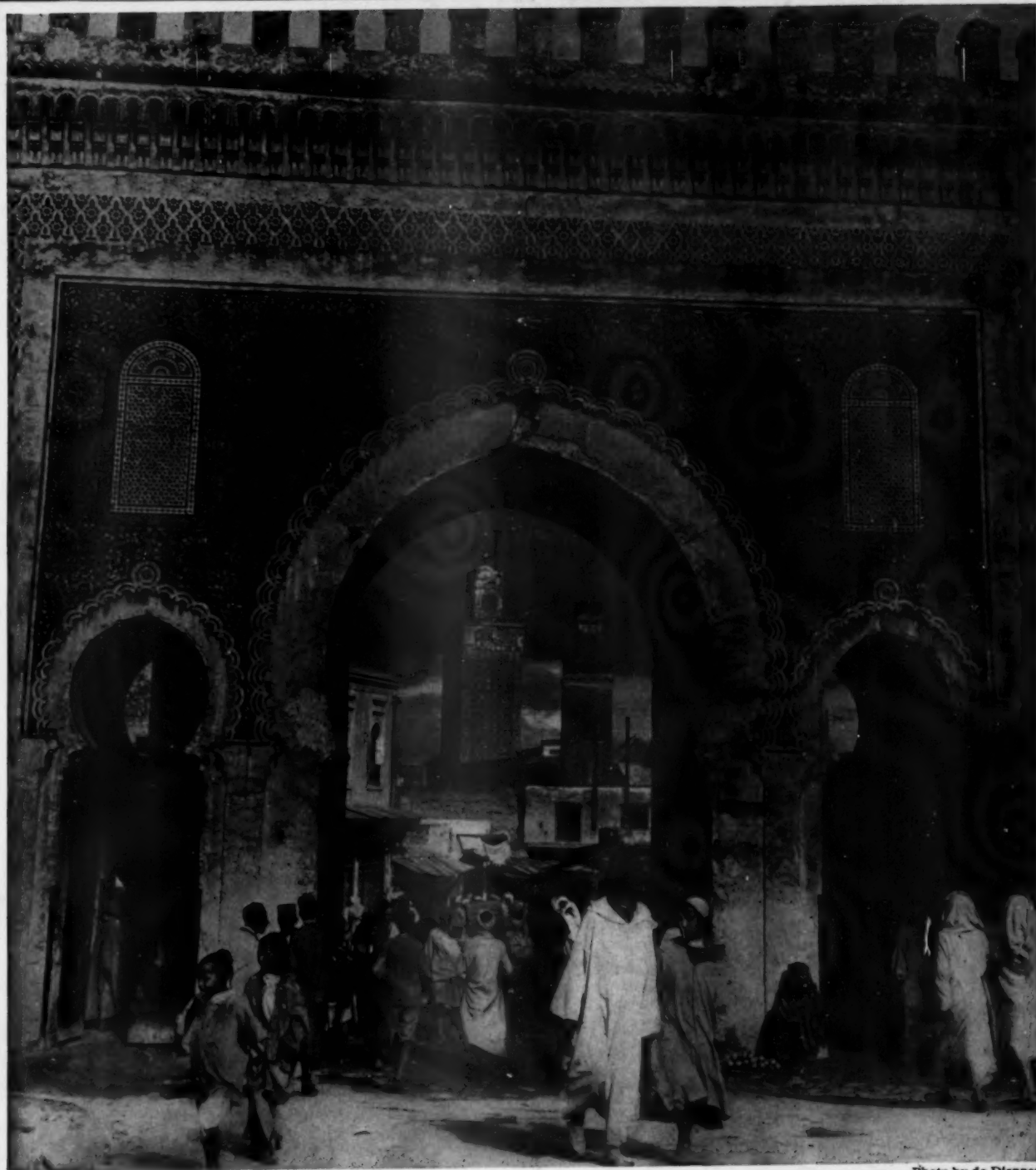


Photo by de Diennes



The Road Leads On

*The road that we have come is closed and guarded;
God closes it behind us as we go.
The heart clings closely to the things discarded.
But God says: "Onward, life must move and grow."*

*We might turn back and tear away the fences,
Retrieve the things of dear, remembered days;
But we would find dead husks to feed our senses
As the reward for all our rebel ways.*

*The road leads on. That is the one direction
In which God keeps it open for our tread.
Fatal is any turning or deflection.
Our shining destinies are all ahead.*

— Clarence Edwin Flynn
from *Better Home*

"Forward Be Our Watchword"

Northern Baptists have accepted for 1943-44 a challenging program to be known as the World Emergency Forward Fund.

Although having three divisions (see back cover), the World Emergency Forward Fund will be promoted as a whole.

This will give every Northern Baptist an opportunity both to help relieve the world's present sufferings, and to invest in the making of a better postwar world.

NORTHERN BAPTIST CONVENTION

152 Madison Avenue

New York City

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

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THE QUESTION BOX JUNE

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who is Earl Riley?
2. What was destroyed at Cape Esperance?
3. Who enjoyed seeing bombs explode among women and children?
4. What school celebrated its Golden Jubilee in 1937?
5. Who knows what he is talking about?
6. What is like a friendly hand from back home?
7. What was completed in 1553?
8. Who was compelled to hitch hike for 1200 miles?
9. What was founded by Stephen S. Huse, Jr.?
10. Where was John 3:16 read in 38 different languages?
11. Who is Walter Dwyer?
12. What is the true test of a nation?
13. Who returned to the United States in 1941?
14. Who is Kenneth Dannenhauer?
15. Who died on May 3, 1943?
16. What can exist only on sound national orders?
17. Where are 60% of children without schooling?
18. Whose address is 14 East 28th St., New York?

Rules for 1943

FOR correct answers to every question (108 questions) in all issues, January to June inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed not later than July 15, 1943, to receive credit.

Instructions to Subscribers

SUBSCRIPTION PRICE

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In Clubs (5 or more)	1.00	1.25	1.45

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When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

MARGARET E. ROSS

Assistant to the Editor

HORACE H. HUNT

Business Manager

Publication Office, 10 Ferry Street, Concord, N. H.

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Vol. 34

JUNE, 1943

No. 6

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Do You Plan to Change Your Address?

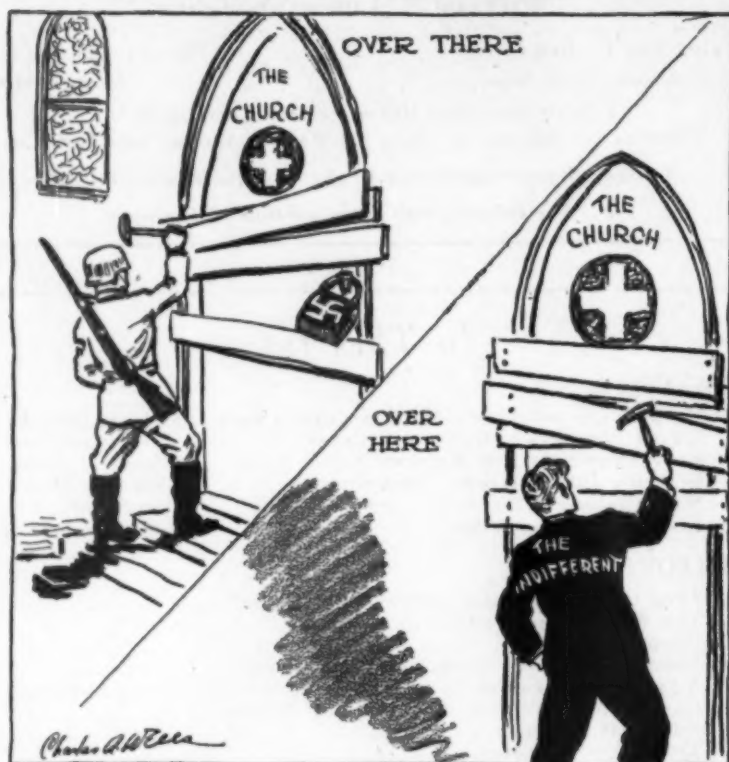
To comply with government war time restrictions on consumption of paper, the printing run of MISSIONS must be kept down to the absolute minimum. Accordingly beginning with

the September issue it will be difficult, perhaps impossible, to supply extra copies to subscribers whose original copies fail to reach them because of change of address after the magazine is in the mails.

(Continued on following page)

Over There and Over Here

CARTOON NUMBER 100 BY CHARLES A. WELLS



EVERY report of persecution of religion or interference with the free function and ministry of church or synagogue in nazi dominated areas in Europe brings righteous denunciation to the lips of many Americans. Nor are they satisfied over the suppression of religious freedom in Soviet Russia whose constitution limits freedom of religion only to worship while anti-religious propaganda is given complete liberty.

Nevertheless Americans who protest against religious persecution abroad are often guilty of another kind of religious persecution here at home. *It is the persecution of indifference!* They have not sent their pastors or priests or rabbis off to concentration camps; yet by neglect and inadequate support they have just as effectively walled them in their churches and synagogues. Moreover the customary annual summer slump in church attendance is another indication of persecution through religious neglect.

Since the "Four Freedoms" include "Freedom of Religion," does this mean that the American people are fighting a war allegedly to assure religious freedom "over there," while religion is jeopardized "over here" by worldly unconcern for the spiritual values that are the foundations of human society?

Although persecution has never destroyed religion but has only driven its roots deeper under ground, the ominous fact is that neglect and indifference can kill religion at its roots.

—CHARLES A. WELLS.

THEREFORE, if you plan to move, BE SURE to notify MISSIONS not later than the 10th of the month so that the new address can be placed on the magazine wrapper before it is delivered to the post office.

And be sure also to give both new and old addresses to enable us promptly to locate the address label.

WHO'S WHO

In This Issue

Earl Frederick Adams is General Director of the Council on Finance and Promotion.

Mary Edith Arey is the Home Base Vice President of the Woman's American Baptist Foreign Mission Society.

Abigail L. Boggs is the wife of Dr. A. M. Boggs of South India, in missionary service since 1908.

G. Clifford Cress is a Staff Member of the Ministers and Missionaries Benefit Board.

Lionel Crocker is a member of the faculty in the Department of Speech of Denison University.

Charles S. Detweiler is the Home Mission Society's Secretary for Latin America.



JAMES V. ROSELLE

For more than 15 years each month he addressed the thousands of mailing wrappers that brought MISSIONS to your home. Over a period of 15 years he doubtlessly addressed nearly 5,000,000 wrappers. Now he is in the United States Army

Harvey W. Hollis is pastor of the First Baptist Church of Chelsea, Mass.

Luella A. Killian is the wife of John C. Killian, former Colporter Secretary of the American Baptist Publication Society.

William G. Mather is Professor of Sociology and Economics at Franklin College, Franklin, Ind., and chairman of the Northern Baptist Convention Council on Christian Social Progress.

Stanley I. Stuber is Publicity Secretary of the Council on Finance and Promotion.

LETTERS

From the Editor's Mail Bag

The comment of President Roosevelt about "the old First Baptist Church on Elm Street," on which you editorialized in April, "sure started something!" besides laughter among his hearers. My son, Dryden Linsley Phelps, now a Baptist missionary in West China, was ordained in that church. There is more than perhaps even the Editor of *MISSIONS* knew about "the old First Baptist Church

on Elm Street," in Waterville, Maine, where I was pastor for six years! An early pastor of that church was Samuel Francis Smith, author of our national hymn, "My country, 'tis of thee." He was pastor and clerk at the same time. I do not remember when he wrote that hymn but when we celebrated the church's 100th year I had the church put up a commemorating tablet at the entrance. That church celebrates its 125th anniversary this fall. The son of the late President, A. W. Beaven, is
(Continued on following page)

JUNE IS HERE AGAIN ALWAYS A SYLVAN SETTING for A COLLEGE COMMENCEMENT

NOTE—The three-year accelerated college program (see page 349) necessitated by the war, brought commencement this year one month earlier. It occurred May 10th



In this beautiful spot on the Franklin College Campus, Commencement is in progress. The baccalaureate address has been given. Diplomas have been handed to the members of the graduating class, and now come Honorary Degrees. The photograph shows President William Gear Spencer conferring the degree of Master of Arts, *honoris causa*, on Mrs. S. C. Newsom of the Golden Jubilee Class. Rev. C. W. Atwater, D.D., a member of the Board of Trustees is in the background. Prof. George Blake, Ph.D., stands ready with academic hood. To the far right is Prof. Egbert Roy Nichols, Franklin '07, of Redlands, Cal., also to receive an honorary degree. The large audience of students, parents, and visitors, is seated in a semicircle under the trees and is not visible in the picture. Commencement under campus trees is another tradition at Franklin College.

The next college year opens September 11, 1943

For catalogue, bulletin and other information write to President William Gear Spencer, LL.D.

FRANKLIN COLLEGE **FRANKLIN INDIANA**

THE WORLD AFTER THE WAR

Nobody knows how long the war will last. One fact is clear. After the war the nation, the world, and especially the Christian church will be in dire need of strong, trained, Christian leadership. Adequate education under Christian auspices is of the highest importance. The world of tomorrow will be shaped by the youth of today.

The institutions featured on these pages deserve Baptist support. They can be recommended with confidence to any young people in your church who hope to enter college in September or who are thinking of the ministry or of missionary service.

This year all Baptist educational institutions are more than ever worthy of generous support because the war is compelling every college in America to make drastic readjustments. The denominational institution is most seriously involved because of decline in student enrolment, reduced income from tuition fees, lower interest return on endowment funds, induction of promising future leaders into the armed services, and general interruption of campus life by the impact of the war.

Shurtleff College

ALTON, ILLINOIS

THE HIGHEST STANDARDS of full liberal arts work are being maintained throughout the war period.

CHRISTIAN INFLUENCES AND EMPHASES are being maintained.

PARENTS CONCERNED about the educational opportunity of their young people during the war period should investigate SHURTLEFF College.

For full information write to
President Guy Wimmer, Alton, Ill.



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Baptist Leaders

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Reconstruction

WAYLAND

Academy

Junior College

BEAVER DAM, WISCONSIN

For information write to L. Albert Wilson, Acting President

(Continued from page 323)

pastor of that church now. It is a great missionary church.—Rev. Arthur S. Phelps, Berkeley, Cal.



As a subscriber to MISSIONS for a number of years and truly appreciative of its contents, I am sometimes amazed at the inconsistencies which appear within the covers of some issues, as for instance, the April issue. Your editorial on "The Old First Baptist Church on Elm Street" lauds freedom of conscience. This is followed by another editorial about Southern Baptists at San Antonio who evidently used their freedom of conscience to settle a disputed question and the Northern Baptists lost out. Then follows a third editorial on "Long Range Roman Catholic Plans for South America and China" in which it would seem that the Protestants may lose out. Well, I



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Lucinda M. Johnson, Dean

Arthur C. Baldwin, D.D., Acting President

ask you, what is Christianity anyway? Is it a "spirit" or is it a "system"? I was born into a Baptist family and naturally accepted the teaching of the Baptist church and became an active member. But when I began to raise questions as to why various Christian groups had separated themselves into factions I acquired a terrific "head-ache" and I found myself in a hornet's nest. If Baptists have fought so desperately for "freedom of conscience" for themselves, why do they have to be so uncharitable toward others whose "conscience" has been trained to see things in another way? I think we

should be honest enough to let our "conscience" admit that religion as we have it today seems to be a matter of indoctrination. There are times when our various church systems must look rather petty in the face of what "The Kingdom of God" is supposed to be. . . . We need a moral and spiritual or religious reformation . . . a great deal more than a confession of faith for it appears that we are sometimes shoddy on the side of ethical principles and practice. The early followers of Jesus were known as the people of the way and there is grave evidence that the followers of Jesus today need a new



Chaplain
Stanley Johnson
Lieutenant

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kind of Christian ethics. . . . Where is God today if he is not in the hearts of men? Is He not eternally living and working against the onslaught of world brutality? Does He not still hear the agonizing cry of the weak and defenseless? Does He not work with all builders of a better world? Is it not time our petty systems and conflicting sects gave way to the job of getting men into a right relationship with the Father? Would not such a relationship solve the problem of our civilization? We all have a common obligation to work together in building an economic and social order which shall be favorable to the growth of Christian character in all men.—Mrs. C. N. Merrill, Sharon, Mass.

Every issue of MISSIONS for years has had something in it which has urged me to write and tell you of my unalloyed appreciation. The urge has now come to action by reading the article, "Just to be alive surpasses all" (Continued on page 327)

BACONE COLLEGE FOR INDIANS

There is a new President at Bacone College. This school for American Indians is a product of the home mission interest and devotion of Northern Baptists

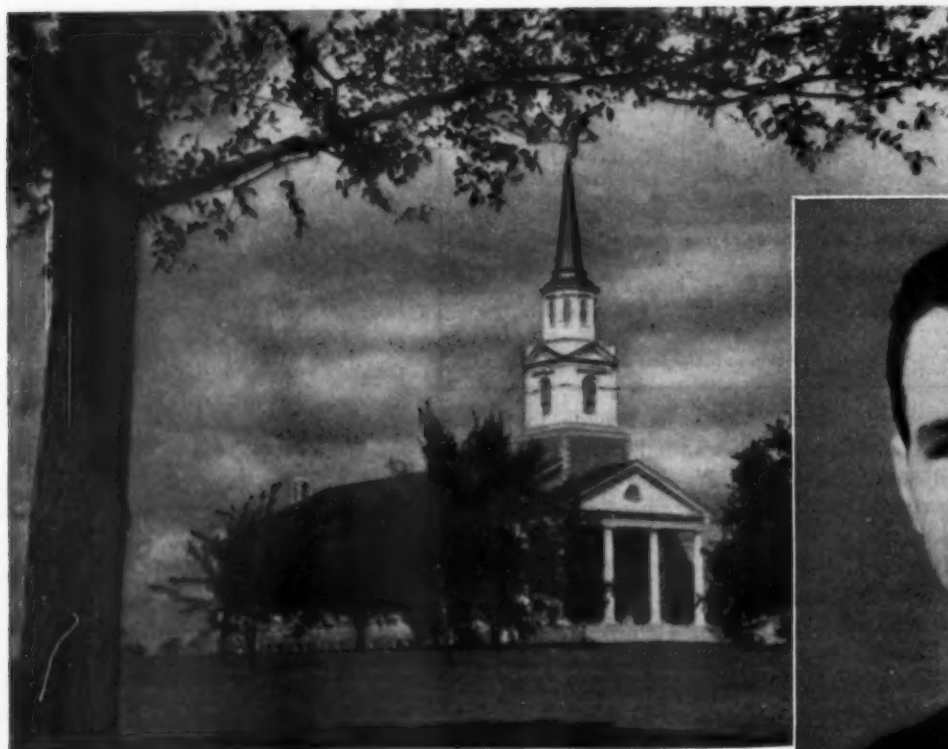
The Only College for American Indians in the United States



Bacone College is co-educational. Above are two typical, promising, alert Indian young people enrolled in its student body

LOOKING FORWARD to renewed service in the training of Indian youth under Christian auspices, Bacone College in the years ahead is dependent on your support and prayer so that its great ministry may continue.

For the first time in the history of Bacone College, an alumnus of the institution has been elected president. The new incumbent is Rev. Earl Riley, of Indian ancestry, a member of the class of 1935, and also a graduate of the Eastern Baptist Theological Seminary where he received his Bachelor of Divinity degree. He is the ninth president of this leading Indian college and it is an answer to many prayers that a man of Indian blood might some day fill that office as a leader of his people.



LEFT: The memorial chapel at Bacone College; BELOW: New President Earl Riley who assumed office June 1st.



For catalogue and other information regarding Bacone College, address President Earl Riley, Bacone, Oklahoma

(Continued from page 325)
other facts" in the March issue. No other description of war and its hells, whether appearing in *Life*, *Collier's*, *The Saturday Evening Post*, or what

have you, has moved me as that did. "Not a heartening tale" says Paul Geren! Not heartening to read what Christ is doing through Paul Geren, Dr. Seagrave and his nurses? That

story should be read to every congregation in America just before the Every Member Canvass for missionary funds. Reprinted as a pamphlet it would be of greater help than anything I can think of. Blessings on your head for printing it and manifold blessings on the heads of Seagrave, Geren and those greatly to be praised nurses.—*Rev. Charles O. Wright, White Plains, N. Y.*

Colby's Missionaries

DURING its 125 years of service to Christian education, Colby College has made a contribution to missionary endeavor that gives it high rank among Baptist Institutions.

Beginning with its first graduate, George Dana Boardman, no less than 71 alumni have entered missionary service. Of late, Colby men and women have been stationed in the mission fields of Burma, China, India, Japan and the Philippines. Several children of missionaries are among the undergraduates.

Such facts help explain the strong Christian atmosphere which is one of the cherished traditions of Colby College.

A liberal arts college of about 650 men and women

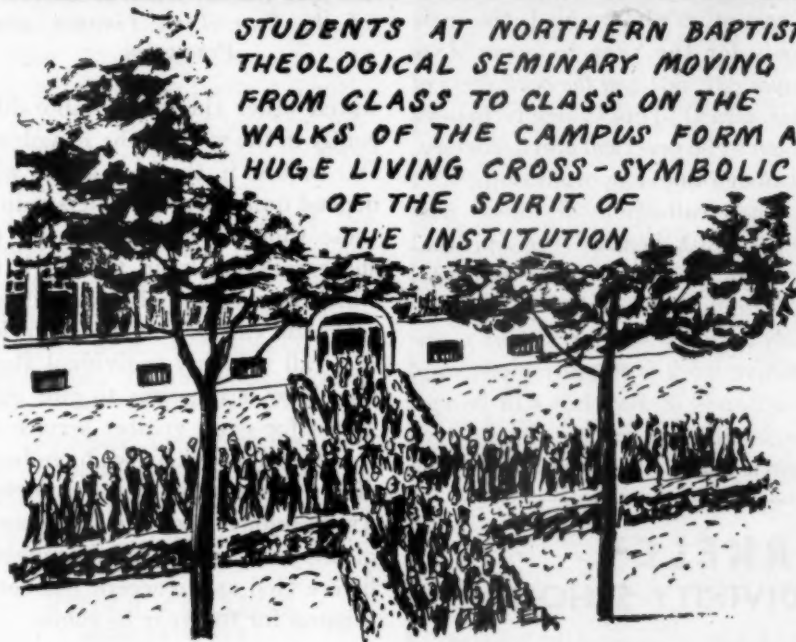
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Waterville, Maine



DO YOU KNOW THAT...

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I read with interest "Letters from the Editor's Mail Bag," in the March issue about the growth of Roman Catholic power. Many of these people are active in the Federal Council, which is allied so openly with the practice of tolerance. How much tolerance does the Roman Catholic Church grant? It seems almost sacrilegious for some of us to mention Roger Williams today! So we intend to keep on howling until the plain teaching of God's Word is accepted. Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, TO STAND! Many other Baptist pastors are beginning to sense this necessity of this thing, even President J. C. Robbins on page 94 in February MISSIONS.—*Rev. Ernest Finkenbiner, Marion, Ohio.*

MISSIONS' April editorial on "What Price Conviction" was excellent and provided me with some compelling Palm Sunday sermon material.—*Rev. Whitney S. K. Yeaple, Hillsboro, N. H.*

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The Department of Public Relations

BUCKNELL UNIVERSITY

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Yesterday's Achievement and Tomorrow's Task

*For the third time Northern Baptists
exceeded their goal in their unified
program of world missionary service*

THE fiscal year just closed has been one of significant progress and cooperative achievement for Northern Baptists. For the third successive year we have exceeded our total financial objectives by a considerable amount. Receipts on the Unified Budget exceeded last year's contributions by more than \$300,000. The World Emergency Fund exceeded its goal by more than \$100,000.

The new year just ahead will be one of increasing need and opportunity for service. In the midst of these shattering days we can scarcely take time to stop and rejoice over past achievements, for we must constantly "press on toward the mark of the high calling in Christ Jesus."

Nevertheless, some just recognition is due those who made the past year's achievements possible. Behind the cooperative achievement of the year is a story of thousands of consecrated pastors and sacrificial participants in local

By EARL FREDERICK ADAMS

churches. I only wish that I might be able to write a personal letter of congratulation to each of these congregations. That being impossible, I take this means of expressing a hope that all who thus worked and shared sacrificially may find a sense of Christian joy in that which we have been able to do together.

At Chicago the Councils of our Convention determined the new goals for the year to come. (See pages 331, 361 and the back cover of this issue.) The Councils believe them to be practical and necessary, although not easy of attainment.

The realization of these new goals must become the spiritual concern of all Northern Baptists. Although the number of individuals actually sharing in our cooperative work is steadily increasing, thousands of Baptists still remain as bystanders rather than active participants. On the side-lines they



*Earl Frederick Adams who begins
his fifth year as General Director
of the Council on Finance and
Promotion*

watch other thousands labor diligently in the work of the Kingdom. Our success in the year ahead will depend quite largely on persuading these thousands of bystanders to share sacrificially in the work to which we are mutually committed.

So the call to increased service is a call to every individual Baptist. Now is the time to gird ourselves for even greater service in the days ahead than we have been able to render in days gone by. As we rejoice briefly in the reports of this past year, let us bow humbly before God as we accept our commission for the year to come.

New Post Office Address for Baptist Headquarters

According to new government regulations each address in New York City from now on must include in addition to street and number the number assigned to its Post Office District. Accordingly when you write to Baptist Headquarters the address should be:

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EVERETT C. HERRICK, President

Newton Centre, Massachusetts

TEN YEARS

For ten consecutive years, since it began in May, 1933, the subscription trend of MISSIONS has been upward. In this long period only six scattered months have recorded modest losses

In spite of war, shortage of help, government restrictions on consumption of paper, mailing delays, and other conditions brought on by the war, MISSIONS on April 30th closed its fiscal year 1942-1943 in splendid condition.

Every one of the 12 months of the year registered a gratifying subscription gain. April (the last month) produced 2,920 subscriptions as compared with 2,631 in April, 1942, a net gain of 289 for the month.

That lifted the score to 114 months of gain and only 6 months of loss for the long upward subscription trend that began in May, 1933, *exactly 10 years ago.*

The financial condition of the magazine as it enters the new denominational year, is also excellent. With all bills for last year promptly paid, with *absolutely no subscription payments in arrears,*

MISSIONS was operated last year on the lowest denominational subsidy, with the single exception of 1941-1942, in its history. The slight increase over the preceding year can obviously be attributed to the war, with reduced advertising revenue and with the inevitable

higher costs of everything, concerning which every business in America and every household is only too painfully aware.

The new denominational year brings many problems in magazine production. But with continued subscriber loyalty, with the continued faithful support of MISSIONS remarkable corps of Club Managers, and with the cooperation of pastors, everything possible will be done to produce a missionary magazine of which the denomination need not be ashamed.

Have you considered DENISON?



Lamson Lodge is the scene of many informal conferences sponsored by the Women's Athletic Association.

FOR CATALOGUE, VIEWBOOK, OR INFORMATION, ADDRESS:

KENNETH I. BROWN, President

Denison University, Granville, Ohio

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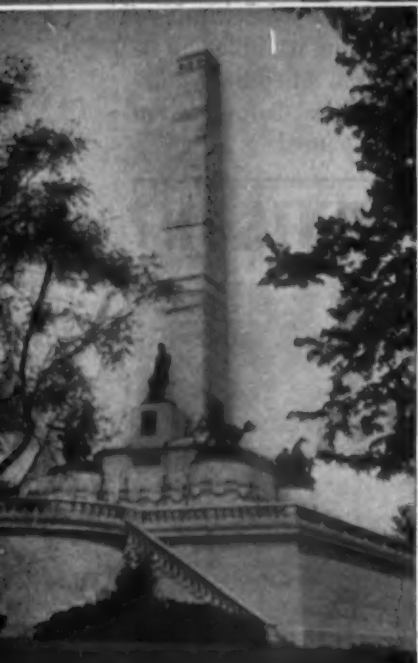
KEUKA COLLEGE

KEUKA PARK, N. Y.
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At Springfield and Chicago

TOP: President Joseph C. Robbins must blame the war for continuance in office another year

LEFT: The Central Baptist Church in Springfield, Illinois, where the Foreign Boards held their meetings. (See page 362.)

The tomb of Abraham Lincoln in Springfield to which the Foreign Boards made a pilgrimage

With the aid of a map Missionary Victor H. Sword interprets the opportunity in Assam

Home Secretary Jesse R. Wilson explains the Foreign Mission situation to City Mission Secretary Paul Weber of St. Louis

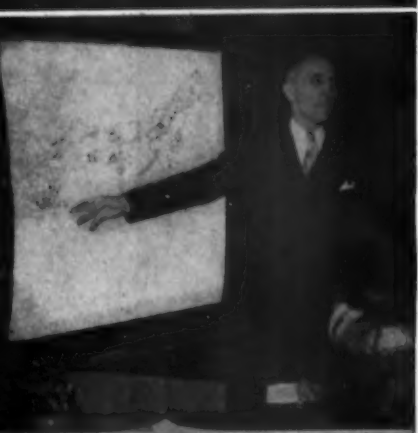
RIGHT: A section of the audience in session at Chicago. Two Convention Ex-Presidents, Dr. W. S. Abernethy and Dr. W. A. Elliott, may easily be identified

Dr. Earl Frederick Adams entertains Rev. and Mrs. Gordon Gilbert (candidates for missionary appointment), also Prof. Gordon Poteat and Stanley I. Stuber

Chairman Alton L. Miller and President Mrs. Leslie E. Swain jointly presiding at a joint session of the Foreign Boards

President J. H. Rushbrooke (seated) has just addressed the joint Council session in Chicago. (See page 359.) Dr. Walter Van Kirk of the Federal Council of Churches is speaking

Photos by Stanley I. Stuber



MISSIONS

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"The Impossible Takes a Little Longer"

OF COURSE the Chicago meeting (reported on pages 360-363), was not a Northern Baptist Convention. Only 200 people were present. The only Convention authority they had was to adopt the new budget. No resolutions committed anybody to anything. There were no elections. All whose terms normally expired remain in office for another year. A few changes in personnel were necessary to fill vacancies created by death. Let there be no anxiety, therefore, that anything done at Chicago would not have had Convention approval. However, in hotel gossip, in inspiration and fellowship, in spirited discussion and review of plans, Chicago was a good Convention substitute, really a postlude to last year's Cleveland meeting whose theme, **A MINISTERING CHURCH IN A STRICKEN WORLD**, is vastly more relevant today than a year ago for a world horribly devastated, physically hungry, morally bankrupt, torn asunder by hate.

The Chicago meeting thus helped to focus attention on the immense tasks that confront the Christian church. On the very day President Roosevelt sent his message to Congress urging "the need for preparing plans of projects to be undertaken in the post war period," the Baptist Post War Commission was outlining the service Baptists must undertake with sacrifice and loyalty both now and in the "post war period." Such providential coincidence suggests that the huge financial goal for Baptists is only a beginning. It may well stagger some people. But when they face the world situation they must realize that the goal is too small. Only a portion of its \$4,500,000 total applies to the years after the

war. All else is desperately needed to meet today's emergencies and to support the existing world ministry to Northern Baptists. Only the Christian gospel of faith, hope, redemptive love, can change a world whose total energy is devoted to the destruction of property, the slaughter of people, and the endless expansion of human misery. One basic cause for this world cataclysm, declared Lord Halifax at Laval University on May 29th, is "the steady erosion" during the past 25 years of "the unshaken faith and hope with which Christianity enriched our world." Upon the church the world depends for the restoration of those values.

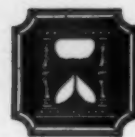
To supply the needs of 10,000,000 men in America's gigantic army the Service of Supply at Washington works night and day under its fascinating slogan, "*The difficult we do immediately; the impossible takes a few days longer.*" In this year of high taxes, privations of all kinds, uprooted families, churches without pastors or young men, the huge Baptist financial goal of \$4,500,000 is indeed difficult of achievement. Therefore it must be undertaken immediately. It ought not wait even until Sacrifice Sunday next December. To the timid and of little faith the goal may seem impossible. Therefore it may take a few days longer. But it can and will be achieved.

Surely a slogan that sustains a nation's prodigious global war effort is applicable also to the determination of the church to sustain its own global effort to bring to a stricken world in its darkest hour the ageless truth that "there is none other name under heaven given among men whereby we must be saved."



The World Today

Current Events of Missionary Interest



It is surely tough on the car and hard for the missionary. Neither he nor the Mexican who accompanied him seem to know what to do to get the car going



Before the new highway was opened, this was a frequent experience on Mexican roads. Any missionary who drove a car had to have courage, patience and humor

A New and Mighty Highway When Gas and Tires Are Again Available

WHEN tires can again be bought without restrictions and gasoline in unlimited quantities without ration coupons, thousands of American motorists will ride over the new link in the great 15,000-mile Pan American Highway which was opened for traffic on May 5th. Stretching for 340 miles from Mexico City to Oaxaca (pronounced wa-há-ka), this extends the highway already in use for 760 miles from Laredo, Texas to the Mexican capital. It leaves a gap of 600 miles from Oaxaca to the border of Guatemala. The new section opens a vast district of immense archaeological significance both because Oaxaca was famed for its ancient Mayan culture, unique Indian customs and costumes, and because of the Spanish occupation of 400 years ago. In the city of Oaxaca stands the old cathedral, an unusually excellent example and in fine state of preservation of Spanish ecclesiastical architecture. It was completed in 1553, only 25 years after the first Spanish settlement.

Of interest to Baptist tourists who will venture into this fascinating, newly opened territory will be the missionary work of the American Baptist Home Mission Society. From time to time MISSIONS has featured the amazing medical service of Dr. Ota Gertrude Walters who is now assisted by Miss Ruth Beihl, R.N., a graduate nurse under appointment by the Woman's Society. (See page 350.) In this same

area several Mexican evangelists are supported by the Mexican Baptist Convention. The new highway will be of immense assistance to missionary workers in making remote sections of their fields more accessible. Mexican engineers doubtless never thought of the prophet Isaiah when they built the new road, but his familiar passage is applicable. "Prepare ye in the wilderness the way of the Lord; make level in the desert a highway for our God."

The Enduring Quality of Christianity in Japan

BECAUSE of his residence and service in Japan and his keenness of observation, former U. S. Ambassador Joseph C. Grew, is widely regarded as an authority on things Japanese. He has never underestimated Japan's military and naval strength and he was among the first to predict a long, devastating, exhausting war in the Far East. The American people recognize that he knows what he is talking about.

The Christian churches should therefore be greatly reassured by his optimistic comment about Christianity in Japan. As reported in *The Churchman* (Episcopal paper), the Ambassador said,

Christianity is deep rooted in Japan. I do not believe that it can ever be crushed. I am sure there are loyal Japanese church people who are doing their best to sustain and maintain their faith in God even now. I have seen them in our Christian churches in Japan and I

know something of their loyalty. I need not remind you that it was not the Christians of Japan who brought on this terrible war but the military leaders who profess faith in themselves and their military schemes. Latest reports indicate that most of the Christian churches in Japan are open even now. The spark of Christian faith still burns in Japan among literally hundreds of thousands of devoted Christians. When the war ends and the military clique is no longer in power, it is my conviction that a great opportunity and responsibility will again be offered the churches of the United States.

Once again it is of the highest importance that American Christians shall not permit their righteous indignation against the recent barbarous acts of Japanese military leaders to precipitate mass hatred against innocent Japanese people. Only through this surviving, faithful Christian remnant in Japan can reconciliation be realized and fellowship renewed.

Foreign Missions in North Africa and in the Solomon Islands

THE two major American battlefields, North Africa and the Solomon Islands, should be of missionary interest to American Baptists even though their own foreign boards maintain no missions there.

In the Solomon Islands two New Zealand missionary societies, Methodist and Roman Catholic, have had successful missions. Both have been heavy losers in the conflict that for many months raged there. Only one Methodist building remains at Munda where the Japanese attempted to gain a foothold and establish an air base. Mission buildings at Kibili have been destroyed in air raids. Total damage to Methodist property is estimated to exceed \$150,000. Guadalcanal, where many Americans have been killed, was a Roman Catholic field. Its cathedral at Cape Esperance was totally destroyed.

In Tunisia and Algeria where a vast American expeditionary force has been fighting the Germans and the Italians, the American Methodists have maintained missions since 1908. The work began as a result of a visit of 500 American tourists who stopped off at Algiers on their way to the World's Sunday School Convention in Rome. In Algiers under the guidance of Bishop J. C. Hartzell they were brought "face to face with the degradation and fanaticism incident to Moslem countries." On their return home these American Methodists contributed \$50,000 in five annual instalments of \$10,000 each to begin missionary work among the Berber tribes of North Africa. Today the Methodist mission includes 13

churches, 35 church schools, dispensary work and a wide evangelistic program. The staff numbers 23 American missionaries, 10 ordained Berber ministers and 31 village preachers.

For 35 years the people in this area have known American missionaries; today they are for the first time coming to know American soldiers. It is earnestly to be hoped that the soldiers will not undermine the good will which the Christian missionaries have established here and which will be of vast importance in the postwar world readjustment.

The Fourth Year of "Orphaned Missions"

CONTRIBUTIONS during the calendar year 1942 from 34 Protestant denominations in the United States toward the "Orphaned Missions" totaled \$440,093. Northern Baptists through their World Relief Committee contributed \$37,720. They were third in the list, their gifts being exceeded only by the Presbyterian Church which gave \$68,652 and the Lutheran Church which contributed \$138,888. The substantial Lutheran support is easily understood because so large a part of the overseas missions of European Christians whose support was cut off by the war, constituted Lutheran foreign mission work. This is the fourth year of this amazing missionary relief enterprise inaugurated by the International Missionary Council. "One trembles to think of the suffering that would have ensued," says the annual report, "if the emergency needs of missionaries interned or cut off from the parent European missionary societies had not been met promptly. While the period of actual rescue work is fairly well completed, now comes the time when missionaries must be sustained through under-staffing, when property in the tropics must be protected against rapid deterioration, and when furloughs to near-by places of recuperation must be arranged." During the past three years individuals and churches in both North America and in European countries from which money could still be sent out of the country, contributed a grand total of \$2,264,473. Aid was furnished the Cameruns in Africa, China, Gabon, India, New Guinea, the Near East, the Solomon Islands, Tahiti, and other areas in Africa and the Dutch East Indies. Northern Baptists should rejoice in having a significant part in this relief. Their gifts helped moreover to strengthen ecumenical Christianity, the one bond of unity that still holds this disintegrating world together.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 363

Much Sugar but Little Milk in Puerto Rico

When in 1898 following the Spanish American War the United States acquired Puerto Rico from Spain, the American people did not understand the economic forces which they then set in motion and which have brought today's poverty and misery

The sky line, spacious harbor, and splendid buildings of Puerto Rico's famed city of San Juan

Most Americans recall how Col. Theodore Roosevelt's Rough Riders captured San Juan Hill in 1898



By CHARLES S. DETWEILER

THE achievements of men far outrun their conscious purposes. Who could have foreseen 40 years ago the results of American investments in sugar mills in Puerto Rico? At first they promised great benefits to the island. Successive governors in their annual reports noted with satisfaction the increasing value of Puerto Rico's trade with the United States. Meanwhile the population was growing, and the number of small farms steadily diminished. Less and less food was being raised. In the 43 years since the United States acquired the island from Spain, following the Spanish American war of 1898,

the population has doubled. Yet today there are fewer cows now than there were in 1899. There are fewer cows because there is less grass. There is less grass because there is more sugar-cane. According to one authority 57% of the people of Puerto Rico do not use milk. A popular magazine published in New York said that the problem was one of high fertility of the people and low fertility of the land. A less striking, but a more accurate statement would be simply that there is over-population and under-nourishment, which means that there is insufficient land. To maintain their standard of living in continental

United States the American people require a minimum of two and one-half acres of land per person. In Puerto Rico there is only a half acre per person. If only the acres employed in raising food-crops are counted, it means less than one-sixth of an acre per person.

At one time the cigar industry flourished in Puerto Rico and gave employment to thousands of workers. That has disappeared. Some say that the many strikes caused the owners to move their business to the United States. Others say that it was due to a change in American smoking habits. After the first World War there came the development of the needle-work industry, amounting to more than \$10,000,000 per year. It furnished wide-spread employment to women. The enactment by Congress of a national minimum wage law put an end to this business. The contractors claimed they could not comply with the law and sell goods at a profit in the North.

It is now generally agreed that the economic salvation of Puerto Rico depends upon the development of industries; but when one considers that coal and oil and the raw materials of industry have to be transported to the island, one is puzzled to know what industries can be established with any hope of profit. Two possible industries are fishing and fruit canning.

It is a mistake to say that the United States Government has done nothing to relieve the situation. The government has done much, especially in providing employment through public works. But the population keeps on increasing, and the problem is still as far as ever from solution. "To multiply the harbors does not reduce the sea," said Emily Dickinson. To multiply government jobs is to approach the condition of that mythical island where the inhabitants supported themselves by washing one another's clothes. Some excellent constructive



A typical street scene in an interior town of Puerto Rico where life has changed little since the years when the island was part of the Spanish Empire

measures, however, should be noted. For example, the second-unit school is found in many parts of the island. The first unit school is the ordinary rural school of grades one to four. The second unit school has grades five to eight, and in addition gives the boy pupils vocational training in gardening, animal husbandry, woodwork, tinsmithing, etc., and domestic science for the girls. The United States Department of Agriculture has a Soil Conservation Service. Its experimental stations have done much to increase the production of food crops. The Puerto Rican Insular Government has a rehousing project, which undertakes to move the homes of laborers from congested localities to small farm sites of from one to four acres. The entrance of the United States into the war has meant the construction of many new air-bases and a great naval base, all of which, together with the presence of a large military force on the island, has increased the circulation of money.

Until travel by ship ceased because of fear of the submarine, there had been a steady migration from Puerto Rico to the United States.



Poverty leads many people to resort to gambling and particularly to purchase of lottery tickets



The attractive, well planned edifice of the First Baptist Church of San José, Puerto Rico

There are now about 200,000 Puerto Ricans living in New York City. The possibility of solving Puerto Rico's problem by mass migration is ruled out, because it would involve coercion. Moreover the inability of the Puerto Rican laborer to understand English would be a barrier to employment here. There is no panacea for Puerto Rico's plight. Advance must be made on all the above mentioned lines and on others that may be discovered.

The foregoing sketch of Puerto Rico's economic problem serves as a background for an understanding of the accomplishments of the Christian evangelical movement, and of the Baptist Mission in particular.

In 1899 the first evangelical missionaries came to the island. As is the case in every mission field, they had to begin their labors for the most part among the poor. In those early years the churches could contribute little more than enough to pay for the kerosene that lighted their meeting places and to buy their own Bibles, hymn-books and Sunday school materials. It was 10 years before the first church began to pay a small part of their pastor's salary. It was more than 20 years before there was a Baptist church that paid all of its pastor's salary. Now out of 47 churches eight are self-supporting, and others that are very close to self-support. The greatest change is seen in the people who make up Church membership which

now includes many of the second generation of Baptists who have had a high school education. Many are school teachers. Not a few are graduates of the University of Puerto Rico. Less than six weeks ago I was present at the 40th annual convention of Puerto Rican Baptists. Among the delegates I noted a Puerto Rican Army Captain, a First Lieutenant of the Medical Corps, the Superintendent of the Public Schools of San Juan, and the Principal of the High School of Caguas. Three churches sent their choirs for special music in the evening services.

church has built chapels. In Cayey, near the center of the island, is our largest church, with 430 members. The pastor also serves a rural church with 85 members, and in addition he, although a Puerto Rican, preaches in English to the soldiers of a regiment from the States, quartered near-by. His church sustains nine Sunday schools in the country round about. Because his church building is too small he must have two sessions for his Sunday school in the town; one-half coming at 9.00 o'clock, and one-half coming at 10.30.



LEFT: A group of boy students at the Barranquitas Baptist Academy
BELOW: A group of girl students at the same co-educational institution

This academy is the pride of Puerto Rico Baptists. Each year it trains and sends out pastors, nurses, teachers, and other leaders to take their places in the life of the Island



The convention was held in the Rio Piedras Baptist Church which is located near the University. I listened on Sunday morning to an able exposition of the lesson given to a class of adults by a professor of history. Another class in this large Sunday school is composed of University students with an average attendance of 40. In the afternoon the members of the church conduct mission Sunday schools in the country round about, and in three of these places the

High in the mountains and very near the center of the island, Barranquitas Academy, is especially beloved of the Puerto Rican Baptists. Founded by the late Stephen S. Huse, Jr., without any special appropriation of the Home Mission Board, and still receiving from the Society's budget only the same amount that was required by that missionary for his salary and expenses, it has developed into a standard high school with an attendance of 90 pupils. It is

housed in temporary farm buildings, built on borrowed money, and paid for by tuition and gifts, mostly from Puerto Rico. It has produced pastors and teachers and nurses. Its record is such that even Roman Catholic families from distant points on the island send their children there. At this recent Convention the Academy chorus of 29 voices, half of whom were Roman Catholics, came at their own expense to sing at the Sunday afternoon service.

The Baptists join with other evangelical Christians of Puerto Rico in manifesting a high degree of interdenominational cooperation and spiritual unity. They publish a common evangelical paper, unite in promoting Sunday school work, in providing chaplains for the penitentiary, the Leper Asylum, and the Hospital for Tubercular Cases. They have also a pastor for university students, and, of course, they meet in an annual convention. They stand out as a section of the population, which, starting from the lowest position in the social scale and adopting a way of life distinct from that of the majority, have raised their economic and social status. In the Pauline phrase they are "the glory of God's inheritance." They have not solved the problem of Puerto Rico, but they are supplying leaders for the island, especially in education, that will contribute to the ultimate solution.

Here in the Caribbean Sea, half-way between North and South America and guarding the approach to the Panama Canal, is a great military base, a bastion in defense of the American way of life. But the American way of life is illustrated only in a small section of the population. More than 85% of the people are without real property. Fully 60% of the children are without schooling. The main industry of the island is the growing and milling of sugar cane. The bulk of the profits are drained off as dividends by absentee stockholders. A Mexican journalist has raised the question whether the improvement in public health and in education, in peace and in order, is worth the price of chronic unemployment and of having masses converted into a landless peasantry.

When the American people took Puerto Rico from Spain they did not understand the economic forces which they then set in motion. But now that the distress of the masses is known, our people ought not to rest until this island's problem is solved. And they ought to know that basic to the solution is the creation in Puerto Rico of a body of God-fearing men and women, who will quicken and inform the public conscience. To build up this body of twice-born men and women is the chief mission of the evangelical church.

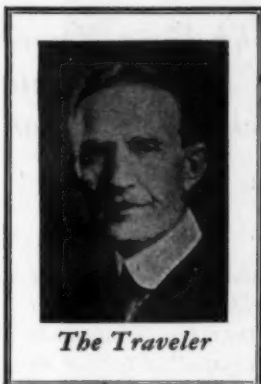


Life in Puerto Rico with its poverty, unsound economic basis, and with lack of adequate educational facilities, is particularly hard on Puerto Rico's children

LITTLE JOURNEYS to GENEROUS GIVERS

By G. CLIFFORD CRESS

LITTLE JOURNEY NUMBER 19: "IT'S QUEER ABOUT THAT."



The Traveler

ONCE upon a time as I journeyed in a certain state, I came upon a little Baptist church. It was well supported, active and blessed with some very faithful members. One was a deacon who rarely missed a prayermeeting. He was a bachelor man not given to much talk. But he usually spoke a few words in the midweek meeting in the following manner: he would rise, comment on the theme and say, "It's queer about that!" He would then make his own individualistic and helpful interpretation.

This gave me an idea. I had met ministers in our churches who were no more interested in the Retiring Pension Plan than they were in Esperanto. I had frequently spent time trying to convince a minister of the desirability of pension assurance only to have him wearily say, "Not today. When I have a more convenient season and a better income I will give attention to this matter." Often on these occasions my heart sank within me and I went away saying, "It's queer about that!"

Then came a day when I put my new idea into service. In calling on our pension members I would ask them whether they were consumed with regret for having taken contracts? Or if they were living their lives over, would they arrange for pension securing in disability or age?

Thus it came to pass that on a little journey in a very sunny state, I met a number of our aged ministers who had arranged for M & M retiring security. Had their pensions been worth the effort it cost to get them? Were pensions a good investment? What did their wives have to say about pension checks arriving unfailingly every three months?

Without exception they made approving replies. All, including their wives, were pleased and gave eloquent reasons. One had suffered a stroke and was painfully crippled. But his pension helped to provide care for himself and his aged wife. Another had lost his house and all his savings in the depression. But his generous pension gave the means for rent. Another had used his slender savings to buy an unfinished

building, which, with his own hands, he converted into a residence with two garages. He rented the garages and with his pension was able to live in reasonable comfort and enjoy his quiet years.

"I bought this small fruit tract with the house on it," said another. "My health was poor, but outside work revitalized me. My fruit pays the taxes, fertilizer and other costs. My pension gives me sufficient income for simple food and raiment. Thank God for M & M security."

I met three retired pastors who had better than average pensions. In each of these cases the wife was dead and a daughter cared for the home of her father. These children rejoiced that M & M security had lifted gnawing anxiety from their aged fathers' minds and had contributed to their peaceful and serene old age.

Most of these veterans had wisely chosen Joint Pensions so that at death their wives, if living, would receive assured annual income equal to 60% of their own pensions. Only a few had chosen Single Pensions. "I felt I would surely outlive my wife," said one of these. "But now at 70 I am weaker than she is and will probably go first. I am sorry that I did not arrange for a Joint Pension."

"Our deepest regret," said several of them, "is that we could not enter the Retiring Pension Fund earlier. We were too old in 1920 when the pension plan was launched to be in very long. The years passed quickly and soon the time of retirement was upon us. Our pensions, though small, are a Godsend."

One day as this little journey was coming to an end, I was driving the car toward home. I was meditating on the enthusiasm and unanimity of approval of these silver haired old saints and their wives. The mother of my daughters was with me. To her I fell to summing up the testimony of these ministers. "They all approved of old age pensions," said I. "Most of them were sorry they had not taken contracts earlier. Yet many ministers of the Northern Baptist Convention are allowing indifference or procrastination to cheat them out of M & M security. Tomorrow when useless regret will avail nothing they will have to step down and out unprotected."

Then the mother of my daughters sighed and she said, "It's queer about that!"

And all I could say in reply was a mournful echo: "It's worse than queer about that. It's pathetic!"

Brotherhood Is Not Easy in Negro Slums

How new housing projects, typified by the John Hope Homes for Negroes that replaced Atlanta's slums, help to create finer community spirit and promote interracial cooperation



LEFT: A row of ramshackle, dilapidated houses in the slum section of the Negro segregated area in Atlanta, Ga. Thousands of Negro families are compelled to live in these unsanitary hovels. To inculcate the spirit of brotherhood, to foster democracy, and to develop better race relations is not easy in such conditions of living

RIGHT: The contrast tells its own story. Here is a row of well-built, comfortable, roomy, apartment houses in the University Home Section for Negroes in Atlanta, built by the Public Works Administration to accommodate 2,980 Negro families. Each apartment has individual heating, modern electric refrigeration, and bath



By STANLEY I. STUBER

ADEQUATE housing for defense workers is being recognized by government officials as one of the major domestic problems of the nation. Poor housing creates inefficiency, causes absenteeism, and induces restlessness. Slum areas breed vice and crime. Some sections of our white population live under the most miserable moral and social conditions imaginable. Negroes, to a very great extent, are even worse off. They invariably take what is left over. This means, in actual practice, that the slum areas

or sections of the community which others do not wish to occupy for one reason or another, are left to the Negroes. Such conditions do not breed good Americanism. They certainly cannot promote Christian brotherhood.

There are, of course, a few exceptions to this general condition. Prior to "Pearl Harbor" the United States Housing Authority had made some notable progress in transforming certain Negro slum areas into attractive communities for the Negro population. This has been true to an amazing degree in the Negro section of Atlanta, Georgia.



quite suddenly, into an entirely different atmosphere and locality—the John Hope Homes. I had read of President Roosevelt's interest in this development, so I was partially prepared for this transition from slum to pleasant streets and attractive houses. On the following day with camera in hand, I visited more thoroughly this transformation under the skilled guidance of Dr. Noble Y. Beall, Secretary for Negro Schools and Colleges. I thought of many other slum areas which will need a similar transformation in the post-war era. Here at Atlanta is a symbol of what should be undertaken in cities all over the nation as a demonstration of our loyalty to the principles of the Atlantic Charter. We certainly cannot even pretend to believe in the Four Freedoms for all if we do not provide them for our own colored citizens here at home.



TOP: The John Hope Memorial Tablet in the John Hope Home Development for Negroes in Atlanta. CENTER: Another typical Negro slum section with its dilapidated houses, and its street in terrible disrepair. BELOW: A unit in the John Hope Apartment House Development built by the United States Housing Authority to accommodate 2,980 Negro families

On last winter's visit to Baptist Negro schools and colleges (See MISSIONS February 1943, pages 74-81) I had the great privilege of visiting two of these new projects, the John Hope Homes and the University Apartments. I shall never forget the feeling of relief, and the sense of utter surprise, after walking for an hour or more through the Negro slums of Atlanta, in which more than 54% of the dwellings have been judged unfit for decent living, and passing,



Northern Baptists are closely associated with this latest housing development at Atlanta. It bears the name of Dr. John Hope, late president of Morehouse College, whose vision and untiring efforts did so much to bring the plight of poorly housed Negroes to the attention of Atlanta citizens and to make them realize that "a slum never gets better of itself." The large area of 30 acres also adjoins Spelman College, an institution now familiar to large numbers of Baptists. Morehouse College, our Baptist school for men which is associated with Spelman College in Atlanta University, continues a leading role in the maintenance of the development.

The first federal housing project for Negroes in Atlanta was the construction of the University Homes which were completed April, 1937. The successful operation of these higher priced apartments has refuted completely all of the prophets of doom who could see only failure in such resettlement schemes. Dr. John Hope served as chairman of the Advisory Committee, with eight other Negro and white members, which was appointed by the Administrator of the Public Works Administration. On September 29, 1934, Secretary of the Interior, Harold L. Ickes, detonated the charge of dynamite which demolished the first house at Beaver Slide, one of Atlanta's most notorious slums, and began the new project which would clean 17½ acres and make the University Homes possible.

On this occasion Secretary Ickes laid down basic principles which served as a foundation for both the University Homes and, later, for the John Hope Homes. He said,

"It should be noted that our slum-clearance program will take no note of race or creed or color. Atlanta has been a pioneer along many progressive lines, and it is only fitting that the city which has been a leader in interracial cooperation should insist that all parts of its population should benefit from this new social venture. We have learned that it is for the economic benefit of the whole country, for all divisions of it to be prosperous; that discrimination against a section, a race, a religion, or an occupation is harmful to the people as a whole and disturbing to any attempts to work out a balanced economy."

The administration of University Homes, composed of 675 two to five room units, was

placed under the direction of Alonzo G. Moron, a Phi Beta Kappa, graduate of Brown University and the University of Pittsburgh, and former Public Welfare Commissioner of the Virgin Islands. He has nurtured a strong sense of community pride and responsibility, signs of which I saw in the form of numerous individual flower gardens, a branch of the Carnegie Library, men's and women's clubs, Boy Scouts, a Children's Theatre and Girl Reserves.

When the second project, which represents a continuation of the first, was contemplated it was only natural to think of it in terms of Dr. Hope. Throughout his professional life he had taken an active part in promoting better relations between the races. Many honors had been bestowed upon him and he had headed many important interracial commissions. In 1932 he was elected president of the Commission on Interracial Cooperation and, at the time of his death in 1936, was a member of the executive committee and the board of directors of the commission, of which he was honorary president. He was also a member of the board of directors of the National Association for the Advancement of Colored People and was active in the organization and served as president of the Georgia State Council for Work Among Negro Boys. In 1928 he was chosen as a delegate to the World Missionary Conference in Jerusalem and was one of the speakers at this great international gathering. At a special convocation in Toronto during the Baptist World Congress of 1928, McMaster University honored him with the LL.D. degree.

The John Hope Homes, while not quite as elaborate as the University Homes, are substantial stucco buildings with units for two or three families. As seen by the pictures, they are of modern functional design and are arranged with pleasant walks, parks and trees. The whole atmosphere is one of wholesome living. Happy children play within its supervised playgrounds. It is a development of which Atlanta can be proud. The project has 83 separate buildings with 606 dwelling units (2,481 rooms). Including the land, these cost approximately \$2,870,000. Construction costs were over \$1,800,000. This has been financed by a loan from the U. S. Housing Authority plus a local bond issue of 10% of

the building cost. It is estimated that this debt will be retired in 60 years from rentals, plus federal and local subsidies.

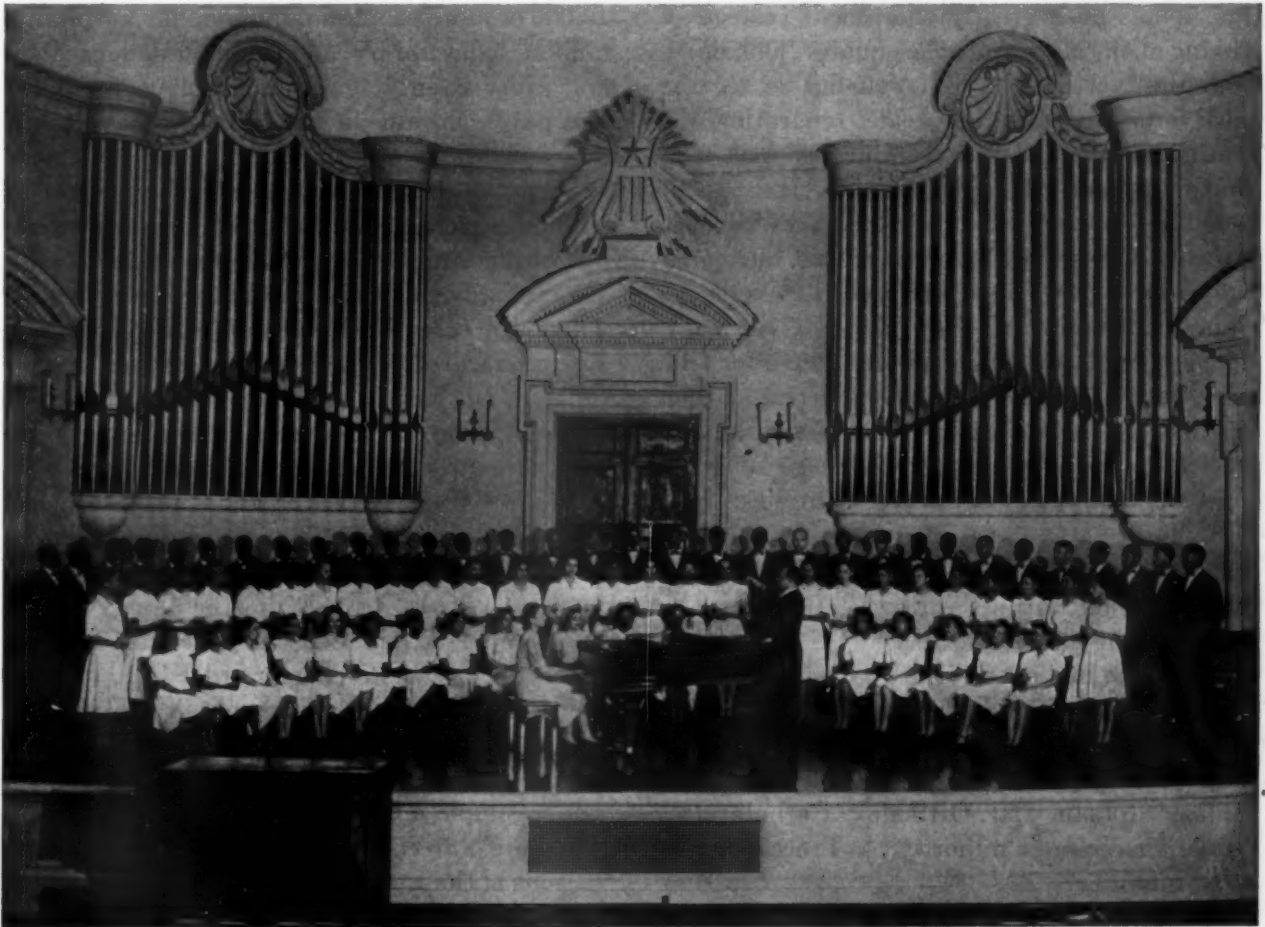
In order to help meet the criticism commonly made of such housing projects—that they do not serve the occupants of the slum areas they replace—the rentals at John Hope Homes are set at a low figure. Under the law governing United States housing projects, a resident family's aggregate income may not exceed five times the gross rent charges. The income range per family is from \$500 and \$1,800.

These homes contain individual gas heating equipment, electrical refrigerators, automatic water heaters and showers or tubs. Cooking is done on gas ranges and each family has its own fenced-in backyard. Last summer, 585 of the 606 families had vegetable gardens and over 2,000 items of canned food, fruits, vegetables and meats were put up in the community kitchen under the supervision of our social serv-

ice worker, employees of the utility companies and members of the faculty of Spelman College. There are slightly over 2,000 people living in the development. During the first year, 82 children were born in the project.

The John Hope Homes, with the other developments built by the Housing Authority of the city of Atlanta, and the University Homes built by the Public Works Administration, accommodate 2,980 Negro families. Each project is managed by a full staff of Negroes trained for administration, clerical and skilled labor.

No better illustration in America of the Four Freedoms in actuality can be found than that represented in the John Hope Homes. In the post-war era many other such projects will need to be created out of the Christian spirit of brotherhood. Someone else must carry on where Dr. Hope left off if Baptists are to take a place of leadership in the building of a better tomorrow founded upon Christian principles.



The Atlanta-Spelman-Morehouse chorus in a concert on the platform of the Sisters Chapel of Spelman College

Building the World of Tomorrow

A college professor analyzes conditions in America today that determine America's responsibility for the world of tomorrow

By WILLIAM G. MATHER

IN A very real sense, the building of the world of tomorrow is not in our hands. We are a great nation, but not great enough for that responsibility. There are about 2,000,000,000 people on this earth; and we are only 131 million; a ratio of 15 to 1. We are not even the largest nation; Russia has 175 million, India has 405 million, China has 450 million. The American people are a minority group.

In the past we have paid little attention to that fact because of our great distance from other nations of comparable size. That distance in miles has not changed; but in direction and time it has been greatly shortened. Instead of looking at the globe from the equator, look down from the North Pole, and you fail to see the usual broad expanse of oceans separating the continents. Instead you see Europe, Asia, and North America clustered together. It is about 100 miles from the tip of Alaska to Siberia. Moscow is less than 17 hours from Chicago by plane routed over Greenland. In other words, if a plane for Moscow left New York at the same time as the 20th Century Limited train for Chicago, both plane and train would arrive at their destinations at the same time. Chungking is only 25 hours by plane from Chicago over the Pole, London but 11 hours and 35 minutes from New York.

Of the 2,000,000,000 people on earth, only 700 million—about a third—are white in color. Our race is in the minority.

In round numbers there are 682 million people professing some kind of Christianity and 980 million devotees of the other great religions. There are only 207 million Protestants to 475 million Roman and Orthodox Catholics. As Christians we are a minority. As Protestants we are a minority.

Failure to recognize this situation, and insistence upon going our own way regardless of

the rest of the world, does not alter the fact that our lot is one common with all humanity. We have followed such an isolationist policy by a tradition begun in the days of sailing ships and ox-carts; yet it has not worked as planned. Now we are in a war that involves every major people of the world. Last year we Americans spent \$50,000,000,000 and this year we are spending \$90,000,000,000 for waging that war. The total thus far, \$140,000,000,000, would give every American family a \$3,000 house, every city of 10,000 or more people a million-dollar hospital, a million-dollar library, and a million-dollar school, and every county ten million dollars for roads and public improvements, and still leave a billion and a half over.

Such an expenditure, solely for the purpose of winning a war, is ruinous unless amid the wreckage of men, money, and resources there is constructed a better world for all men everywhere. *There can be no better world for only some men somewhere.* No one race, no one nation, no one religion, can build tomorrow's world alone and make it stand. So long as there is a hungry nation, America cannot be fed; while there is an ignorant nation, America cannot be wise; while there is a poor nation, America cannot be rich; while there is a nation in chains, America cannot be free. Witness to this are the things we are giving up now, the boasted American achievements we are sacrificing in order that we may defeat the enemies who have been spurred on by their lack of just those things.

And yet the building of tomorrow's world is not so simple a matter as the creation of a new structure of freedom and opportunity among the nations of the world, complex as that problem is. A sound international order can exist only on sound national orders. The building of a better

world begins with the building of a better America.

We are a great people. We own nine-tenths of the world's per capita supply of iron, coal, and petroleum, nine-tenths of the world's telephones, nine-tenths of the radios, motor vehicles, motion pictures, non-military airplanes, and bathtubs.

Nevertheless, one of the most striking of all the pictures that came from the long depression of 1930-1936 was the photograph of a long bread-line moving slowly in front of a huge billboard on which was emblazoned, "There Is No Way Like the American Way." When the National Resources Committee assayed the American economy in 1935-1936, it was found that 42 per cent of the families had an income of less than \$1,000 a year, and 4,000,000 families had less than \$500. We are hit by periodic over-employment and under-employment. Practically no one is unemployed now. In 1929 there were 2,000,000 unemployed and 12,000,000 in 1931. Always there is among us the bitterness of strife between labor and capital.

Although we have historic documents and endless resolutions on brotherhood and equality, the race problem in America grows worse and worse as the white man seeks to prevent the colored man from sharing the goodness of life. Negroes are denied equal justice before the law, are barred from voting as citizens, are denied employment other than the most menial, and are crowded into the poorest areas in town. A colored enemy is twice as suspect as a white enemy. As evidence of that, witness our treatment of fellow Americans of Japanese ancestry, in contrast to our treatment of German-Americans and Italian-Americans.

The United States is the hardest drinking country in the world. Every day in the year we spend for liquor \$7,000,000, just the present value of the war products of General Motors. Up to last December our consumption was steadily increasing—so were arrests for drunken driving. As the National Safety Council tersely phrased it, we "drove less but no better."

We are the most criminal nation on earth. Our murder rate especially is

higher than that of any other major people. In an average day in 1942 there were 31 felonious homicides, 27 rapes, 142 other felonious assaults upon the person, 129 robberies, 729 burglaries, 459 car thefts, and 2,416 miscellaneous other larcenies—a serious crime every 22 seconds on the average.

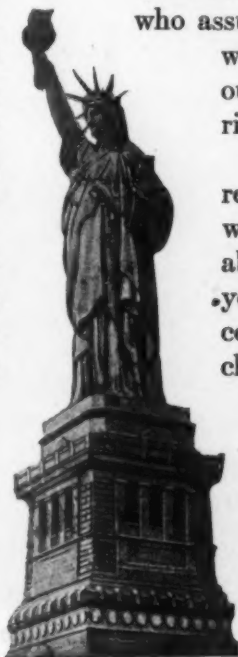
This summary does not include the swindling of the public by white-collared "merchant princes" and by corporations that are "re-negotiating" government contracts under the eye of the Federal Bureau of Investigation. Rape has increased steadily since 1930, and prostitution has become a national scandal. The legitimate birth rate is declining (except for the temporary war influence) and the illegitimate birth rate is rising. Our rate of marriage-failure and divorce is the highest in the world.

Thus we American Christians cut a sorry figure when we try to reform the rest of the world without first solving our own problems of food and shelter, race relations, liquor, crime, and sex. We come into the world's court with filthy hands.

The challenge to the church in this hour is tremendous. While the record of church members is better than that of non-members, there are more than enough of the supposedly elect who drink, and steal, and gamble, and harden their hearts toward men of other nationality and class and color. They are encouraged by pastors who assume that the gospel is limited to loud wailing at the mourner's bench, uproarious singing, pharisaic praying, and the ringing of coins on the collection plate.

There can be no shifting of our social responsibility. There must be a better world tomorrow, for mankind will not be able to endure a return of the world of yesterday. But before that better world comes America must change, and the church must change, and individual Christians must change, for a better world can only be a world of people with clean hands and pure hearts.

The late President N. J. Nordstrom of the Baptist Theological Seminary in Stockholm, said at the Baptist Congress in Atlanta, "Only changed people can change our world."



While Japanese Bombs Fell on Mandalay

How a brave young woman missionary kept her school open as a refuge until she was compelled to evacuate it and to seek safety on the long hazardous trek up the Burma Road to China

By MARY EDITH AREY

LUCY WIATT
*She has served in
Burma since 1926*



FROM remote Kashmire, India, in the midst of days fraught with tragedy and disaster, Mrs. Gordon S. Jury, formerly of Judson College in Rangoon, Burma, sent a letter that pictured a bright spot such as occasionally appears as a respite to weary hearts. In relating her experiences as an evacuee from Burma, she wrote:

I have the greatest admiration for the way in which Lucy Wiatt kept the Mandalay school open as a haven of refuge until the very last possible moment. The Friends' Service Ambulance drivers said it was like heaven on earth to come there and get clean and fed and have a little good cheer. President Hla Bu of

Judson College said it was an oasis in the desert. Certainly there were many who seemed incredulous in finding such a spot in the very midst of the desolation that was Mandalay. Remember that the city was burned to the very walls of the compound all around. What I admired most was Lucy's never-failing good cheer, no matter what unexpected floods of people descended upon her. I doubt if I could have ever had the grace to make the refugees feel so welcome.

Who is this unusual person who cheered so many distraught and weary refugees, and what of her school in Mandalay?



Mandalay has for centuries been known as the Pagoda City

Lucy Frances Wiatt was born in Moulmein, Burma, of missionary parents. Although she spent her school years in the United States, she regarded Burma as her home. It was inevitable that she should go back to the land of her birth to serve there, where at an early age and more or less subconsciously, she had sensed a great need. After assisting her parents for a time and teaching in Judson College, she was appointed by the Woman's Foreign Mission Board



One of the main buildings of the American Baptist Mission School for Girls in Mandalay

to the Moulmein English Girls' High School for a year. The next year (1934) saw her at the American Baptist Mission Girls' School in Mandalay which was founded 56 years ago. Through the years it became a strong, growing institution with nearly 300 pupils. At its Golden Jubilee celebration in 1937 it ranked as one of our three outstanding girls' high schools in the whole of Burma. This school eight years later became the "oasis" for those fleeing the Japanese invader. One of her former missionary colleagues speaks of Lucy Wiatt's tremendous drive for work and marvelous sunny disposition and her good-natured, infectious laugh. Surely this drive for work manifested itself clearly in her recent activities, and the marvelous disposition must have stood her in good stead through last year's experiences.

Close on the heels of departing pupils and teachers came missionaries and other evacuees driven from Lower Burma, members of the

Friends' Ambulance Unit, and officers of the Chinese army. Lucy Wiatt held "open house" for them all. One wing of the building was commandeered by the government for an emergency hospital, sorely needed when bombs began to fall on Mandalay.

It was only a few days after Civil Evacuation was ordered from Rangoon, that Mandalay began to fill up with refugees. In Miss Wiatt's residence a dozen or more Rangoon missionaries, including Dr. and Mrs. Gordon Jury, had to be accommodated, for several months. During all that time we were very busy with work for the refugees. The Burma Evacuation Office, under its British Commissioner, moved up to Mandalay and were very grateful for any volunteer help, particularly with the camps which were set up outside the town for the thousands of In-



Miss Lucy Wiatt and Miss Alice Thayer with Burmese and Anglo-Burmese faculty members of the Mandalay school photographed on the sloping tile roof

dian labourers and their families, many of whom walked all the way from Rangoon to Mandalay. There was a lot to be done in sanitation and in distributing foods and medicines. Conditions were bad at first, with epidemics of cholera and smallpox. However, the camps were gradually cleared out, as all who could travel were moved on. Vividly Miss Wiatt writes of the last days:

During our second and most severe bombing, there were direct hits on the hospital and the station, and many incendiaries were dropped, starting fires which raged for days. We had one bomb fall just across the street behind the school and several were dropped on the corner three blocks away, but none in our own compound, nor on the boys' school compound. Miss Marian H. Reifsneider's place on the other side of town was spared, too, but the old mission residence was burned to the ground. The bombing occurred about noon and all afternoon we were busy bringing in the wounded and helping at the emergency hospital in one wing of our buildings. Then when the fires got worse we went out in the various mission cars to evacuate people from burning buildings and bring them back to the school for shelter. Almost at once the general evacuation from Mandalay started—not officially ordered, but the people were thrown into a panic and simply streamed out of the town. The Burmans went out to the jungle villages and the Indians and Anglo-Indians overland towards India.

The second bombing completed the demoralization of the city and from then on there was just a handful of us left, aside from the Army. For ten days we fought the fires which threatened to encroach on the school property. Every night a fire sprang up in a different quarter. I can still see us running up and down the length of our building wetting down the wooden shutters on all the windows, then filling tubs and water jars which had been placed at intervals and arming ourselves with the soft native brooms saturated with water, to beat out sparks as they flew over. It all seems like a hideous nightmare now. One night two of our temporary wooden buildings caught fire and burned to the ground, but except for those, our buildings were saved intact up to the time we left. Finally when the army ordered us also to evacuate, I sadly left Mandalay, wondering when I would see it all again. There was really nothing left for us to do there. Our Christians had all long since gone out to jungle villages. The town of Mandalay was not only deserted, but two-thirds of it had been gutted by fire. It was a depressing sight.

Leaving Mandalay, Miss Wiatt moved north to Lashio, and then, by stages, on up the Burma

Road. Although most of our Burma missionaries had gone to India, she had felt from the beginning that if she were forced to leave the country she should go to China. And so she set out in one of the mission cars across the Burma border into China, but the traffic was so thick that she had to move at a snail's pace. Consequently it was almost impossible to negotiate the terrific grades on the roads. Added to her troubles was the fact that the self-starter would not work, the car heated up alarmingly, and frequently stalled. Finally, inside China, it had to be abandoned. From that point on, she journeyed to Kunming. Again in her own words she describes that phase of the trip:

We left the Burma border just a couple of jumps ahead of the enemy. What a trip! Something to look back on, anyway. One morning at our camp near the top of the Salween River gorge, we could hear the Japanese firing down on the bridge from the other side. The day before, as we were waiting our turn to cross the bridge, we had seen their planes go over, on their way to bomb Paoshan as we learned afterwards. When we reached Paoshan, we found it had been severely bombed and everyone was evacuating. I never saw such a traffic jam. Although we started to enter the town at 7:00 P.M.—it was only two miles across to the other side—it was sunrise the next morning before we could get out. The British army had men moving up and down the line constantly to try to unsnarl the snarls, but it was almost hopeless because of the panic. Trucks tried to pass each other in the narrow streets. Other lorries broke down in the middle of the road. From then on through the Mekong River Gorge was another nightmare, with its awful traffic jam, the feeling of panic in the air, and the thick dust which was worse than anything I ever encountered in Mandalay. We went two days and two nights without sleep and with very little food. After that things got better. We got ahead of the traffic jam and got organized into our convoys again, with regular camps at night and regular meals, cooked by the R. A. F. cooks. Water was the chief problem; I had to learn to quench my thirst with tea, which is pretty difficult for an American! The last two days into Kunming were quite enjoyable. From Kunming on the trip was quite pleasant, except for a couple of cold rainy days up on the high passes. Our bedding got wet and I got thoroughly chilled. What a haven it seemed when we finally reached Chengtu.

In Chengtu this intrepid missionary divided her time between rest and work. The rest she

unquestionably needed. Her work consisted in helping in the Mission Treasurer's office and in studying the Chinese language. "I don't like to be in a place without getting a bit of the language," she wrote, "so as to have a means of direct contact with the people." Last fall she joined the staff of the University of Nanking which was removed to Chengtu, to teach English half-time, continuing her work as assistant to the Mission Treasurer. This she appears to be doing with great efficiency, according to letters from the West China Mission.

Back in 1937 there came to the Woman's Society headquarters a letter from Lucy Wiatt which was in the nature of a report on the work of the Mandalay school. The closing paragraph contained this sentence:

I know that you will pray for us that we may meet all problems and opportunities in a constructive and creative spirit, with a positive faith and optimism.

If this has been her own prayer through the years, then surely God has heard and abundantly answered.

FACTS AND FOLKS

Franklin College keeps abreast of the times. Like hosts of other colleges throughout the United States, it is operating on a three-semester accelerated program. This year's commencement (see picture on page 323) occurred on May 10th. The third semester began May 17th. This accelerated program allows students to complete college in two and two-thirds calendar years, while pre-medical and pre-dental students can finish their work in two calendar years as specified in the government's war-time education program.



As an introduction to the winter's evangelistic campaign among students at the University of Nanking (now temporarily in Chengtu, West China), a group of 100 students and faculty members went into the country for a day's retreat to consider the question, "What should be the Christian's contribution during the present crisis?" President Y. P. Mei of Yenching University led the discussion. The Evangelistic Campaign sponsored by the University Religious Council had Bishop W. Y. Chen, Methodist, as leader. From 700 to 1,000 students were present each night and 181 Christian life decisions resulted. "These are the first meet-

News brevities reported from all over the world



The late Charles H. Sears, for nearly 40 years Secretary of the New York Baptist City Mission Society, who died May 3, 1943. See editorial tribute on page 353

ings of this kind to be held in our university since the war began," reported Rev. Burl Slocum, Baptist Missionary at the university.



Rev. and Mrs. F. L. King, former missionaries to the Arapaho

and Kiowa Indians in Western Oklahoma, are residing in Tahlequah, Oklahoma, and are members of the First Baptist Church there. Although he is "retired," Mr. King preaches on three Sundays each month at country school houses and on occasion at the Government Indian Hospital in Tahlequah. He is also teaching the Bible in two rural day schools where both white and Indian children attend. Mrs. King has started religious work among the Cherokee Indian girls of Tahlequah, where there is a small Indian church. She meets these girls for Bible Study every Sunday afternoon. The parents of the girls are delighted with this missionary activity. Some of them remember Mrs. King's father, Dr. Daniel Rogers, who for 25 years served as a missionary among the Cherokees.



The new president of the Baptist Missionary Training School of Chicago, Ill., is Rev. Robert H. Beaven, son of the late President A. W. Beaven of the Colgate-Rochester Divinity School. Since his graduation from the divinity school Mr. Beaven has been pastor of the First Baptist Church of Waterville, Maine. He will take up his new duties in September.

PERSONALITIES



Clarence B. Gilbert

The Council on Christian Education announces the appointment of Rev. Clarence B. Gilbert, pastor of the First Baptist Church of Cuba, N. Y., in its Youth Department Staff and in the Baptist Youth Fellowship as Secretary of Junior High work. Mr. Gilbert has been active in young people's work for many years and has a splendid record in seminary and local church work. He will now put that training and experience to work in the wider denominational field, concentrating on the program for young people 12 to 14 years of age. For the present his headquarters will be in the general office of the Baptist Youth Fellowship, 1701 Chestnut Street, Philadelphia, Pa.

Mr. James L. Kraft, Chairman of the Board of the Kraft-Phenix Cheese Corporation of Chicago, has accepted the national chairmanship of the New Development Program of the Baptist Board of Education. The New Development Program seeks to provide funds to help stabilize the financial position of the 64 Baptist related schools, colleges, theological seminaries, and the 76 Baptist student centers. It was officially inaugurated in May. Chairman Kraft is a member of the

North Shore Baptist Church of Chicago and has long been active in Baptist affairs. Reference to the New Development Program was made in MISSIONS last month, in Dr. Wilbour E. Saunders' article, "Is it the End of the Road for Baptist Schools?"



ABOVE: *James L. Kraft*
BELOW: *Ruth Beibl, R.N.*



Dr. Ota G. Walters is rejoicing over the reenforcement of medical work in Oaxaca (pronounced wa-há-ka), Mexico, by the arrival in April of Miss Ruth Beibl, R.N., a graduate nurse under appointment by the Woman's Home Mis-



Marlin D. Farnum

sion Society. With medical headquarters in the mountain village of Miahuatlan, both doctor and nurse have been dependent on horseback and ox-cart for transportation in this district. The recent opening of the new extension of the Pan-American Automobile Highway (see page 332) makes big sections of this field more accessible.

The Foreign Mission Board announces the appointment of Rev. Marlin D. Farnum as Candidate Secretary. For nearly 15 years he served as a missionary in Japan where he worked both in Tokyo and in the Inland Sea region until the military and naval authorities decreed that region as a prohibited zone of residence for foreigners. Mr. Farnum returned to the United States in the spring of 1941 and since then has been attached to Foreign Mission Headquarters for special candidate service. Although millions of young men are entering military service the churches must not forget that their foreign mission enterprise likewise requires an army of trained, consecrated young men and women. To find these today is not easy and Mr. Farnum has no illusions about the difficulties that confront him.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and with the absorption of *The Home Mission Monthly* in 1910, the name was finally changed to *MISSIONS*

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ANNA CANADA SWAIN
Field Correspondents in Four Continents

Vol. 34

JUNE, 1943

No. 6

Supervised Education Abroad And Neglected Education at Home

IN ENGLAND and in the United States it has been proposed that after the war and for an indefinite period the education systems of Japan, Italy and Germany must be under foreign supervision. The argument is that by such compulsory democratic indoctrination of the new generation in enemy lands, its loyalty and enthusiasm will not likely later be captured by new dictators and diverted into new aggression.

Coinciding with proposals for such imperialistic pedagogy, there was published a survey of American education that revealed an abysmal ignorance of American history. According to *The New York Times*, more than 70% of American colleges require no knowledge of American history for college admission while more than 80% require no courses in American history for college graduation. Apparently over the years thousands upon thousands of Americans learn little of the meaning of American history beyond the memorization of a few elementary facts and calendar dates. Confirming this disillusioning survey Mr. George E. Sokolsky, noted syndicated columnist, reports that during the past ten years he

has lectured to many hundreds of American audiences. Always he was "shocked at the ignorance of American history among those who asked questions or discussed issues." How will Americans be able successfully to teach to others the history and meaning of democracy if adequate knowledge of it is lacking here?

More serious than such ignorance is the emerging world outlook that the rising generation of Americans seems now to be acquiring. Shortly after the Selective Service Law was amended to draft boys of 18 years of age, the Editor was a luncheon guest in a typical American home. At the table sat a bright, energetic, dynamic 10-year-old boy. When asked what profession or occupation he hoped to enter as his life work, his reply was immediate and terrific. "I hope the war lasts eight years more so I can join the navy and kill a thousand Japs!" Some weeks later a newly commissioned American lieutenant gleefully confessed to the Editor his fond hope to be in the bombing squadron that eventually drops incendiary bombs on Japan's densely crowded, tinder-box cities. Was it not the youthful son of Mussolini who, eight years ago, confessed to sadistic enjoyment at seeing bombs explode among the helpless, innocent, panic stricken women and children of Ethiopia?

The American people are destined to have a big enough problem on their hands in the re-education of their own rising generation to take its places in tomorrow's world without attempting to supervise the educational systems of other peoples. "To be an intelligent exponent of American democracy," says Dr. William C. Kernan of the Christian Institute for American Democracy, "requires that we know and are sympathetic with the great and noble purpose of building here a society for man and not for a particular race or group or religion or class." So the most powerful argument for European and Asiatic education in democracy will be an American generation thoroughly educated in and committed to this democratic way of life. If we could really establish here "one nation indivisible, with liberty and justice for all," and if we could indoctrinate our own youth with "malice toward none and charity for all," the effect abroad will be far more enduring than that produced by foreign controlled education.

A Japanese American Reply To an Army Officer's Prejudice

ACCORDING to an announcement by Chief Thomas W. Holland of the War Relocation Authority, the ten Japanese Relocation Centers will have released 20,000 Japanese Americans by the end of this calendar year. The only condition is that each person must have specific employment in sight. Moreover all federal supervision will cease. The only requirement will be to report to Washington any change of address. Such thoroughly American spirit and fair mindedness by a government agency in trying to solve a serious problem in American life stands in sharp contrast to the attitude of Lieutenant General John L. DeWitt who directed last year's evacuation of more than 110,000 Japanese Americans from the Pacific Coast. He is reported recently to have said,

A Jap's a Jap. It makes no difference whether he is an American citizen or not. They are a dangerous element. We got them out. We don't want any of them. We will be worried about the Japs all the time until they are wiped off the face of the map.

Must a civilian accept this expression of opinion by a high ranking army officer? Is "prejudice" perhaps a more realistic term here than "opinion"? Must a citizen who believes ardently in democracy endorse such disregard of the meaning of the American idea? Must a Christian acquiesce in such Jap-baiting?

A courteous yet firm reply to such anti-Japanese sentiment appeared in an editorial in one of the papers published in the Relocation Camps. It reads in part,

The General says that we are a dangerous element. Consequently we were removed from the Pacific Coast. What have we done that has proved us to be so dangerous? Why are we such a menace? Have we been a menace in developing the lands of the San Joaquin Valley, in having such a small number of us on the public relief rolls, or in having the lowest criminal record? Have we been a menace in aiding the community chest funds by always surpassing our quotas? Have we been a menace by making our living by our "stoop labor," or by contributing to the reclamation and productivity of waste land, or by striving toward better ideals and standards? If so, then we must admit that we have wronged the

United States. If the General is right in insinuating that our sentiments are in favor of Japan, then he will be admitting that the United States is not a unified nation but a country composed of many races who inwardly remain loyal to their ancestral nations. If there is thus no Americanization of racial groups in the United States, then the ideals of democracy become just empty dreams.

The General's sentiments were expressed 24 hours after the dedication of the new Thomas Jefferson Memorial in Washington. On its walls, carved in stone as enduring as their meaning, are the words, ALL MEN ARE CREATED EQUAL. THEY ARE ENDOWED BY THEIR CREATOR WITH CERTAIN INALIENABLE RIGHTS. Do only American citizens born of white native or white foreign parentage belong in that category and not American citizens born of Oriental parentage?

Chinese Realistic Magnanimity Toward Their Enemies

ARE the Chinese, notwithstanding their centuries of non-Christian background, more magnanimous than so-called Christian nations?

In a public poll, patterned somewhat after the Gallup poll in the United States and other polls undertaken to ascertain public opinion, a leading Chinese newspaper in Hunan asked the question, "If China wins final victory, should China give Japan a position of equality in the postwar world?" *More than 58% of replies were affirmative.* If that question were asked in a poll in the United States and England, now that President Roosevelt and Prime Minister Churchill (but not Dictator Stalin or Generalissimo Chiang Kai-shek) have announced "unconditional surrender" as the terms of peace, would 60% of Americans and British favor giving Germany and Japan and Italy a status of sovereign equality with other nations after the war? In the New Testament it is suggested that 70 times 7 times registers the minimum degree of forgiveness. After 12 years of war in China with a totality of destruction, misery, and death that the American people will certainly never experience regardless of the war's duration, can it be that China will manifest a Christian attitude of forgiveness, reconciliation, and dignity to a defeated foe that the so-called Christian nations in the United group are not likely to manifest when

the war ends? Already there is increasing clamor for complete and permanent disarmament of America's enemies, their indefinite subjection to punitive international control, even the direction of their educational systems, and other phases of international inequality, not to mention the rising tide of hate that is being fomented in newspaper articles and over the radio. Here is just another indication why the Christian church in America needs to tread softly and wisely in its attitude toward the war and why postwar adjustments and tomorrow's peace should be matters of profound concern. It ought never to be recorded in history that the so-called Christian nations were less magnanimously Christian toward their defeated foes than were the too often so-called pagan Chinese.

Editorial ♦ Comment

♦ IT SHOULD be front page news for American Baptists that a Baptist preacher has written a book that almost immediately on publication became a "national best-seller." To meet what seems like an insatiable demand, already 110,000 copies have been printed of Dr. Harry Emerson Fosdick's latest book, *On Being a Real Person*. (A review is published on page 354.) Into this book has gone the practical wisdom with which Dr. Fosdick has solved the personality problems of thousands of men and women who came to seek his advice, to profit by his insight, and to be reassured by the dynamic fact of his own thoroughly integrated personality. "This book will take its place," writes a well known Southern Baptist preacher, "among the most essential books on pastoral counseling." Much water has flowed over the ecclesiastical dam since Dr. Fosdick was the center of a theological controversy 20 years ago. This book is non-theological and non-controversial. Even the reader who disagrees most radically with Dr. Fosdick's own theological views will likely find this book helpful and stimulating. It may even suggest a solution of the very problem that is interfering with his own effort to achieve an integrated and wholesome personality.

♦ Whether or not the late Dr. Charles H. Sears who died of pneumonia on May 3rd in Yonkers, N. Y., at the age of 72, held the Baptist record for the longest continuous secretarial service in the history of Northern Baptists can only be determined after an exhaustive search into the archives of many other organizations. For 39 years he was the vigorous,

efficient, devoted secretary of the New York Baptist City Mission Society. "Dr. Sears is not old," said Dr. C. C. Tillinghast as toastmaster at an historic dinner meeting in New York two years ago, "he has simply been around here a long time." To the ever increasingly important and complex ministry of city missions, so vital to the future of Christianity in America, he gave unsparingly of time, strength and fidelity. At New York Baptist headquarters and throughout the denomination "Charlie Sears" and "city missions" had become synonymous terms. He was the last surviving Baptist leader whose career dated back to the days of Edward Judson, son of the immortal Adoniram Judson. For Dr. Sears began his ministry in 1901 as an associate of Edward Judson at the Judson Memorial Church in lower New York.

(Continued on page 354)

THE GREAT DELUSION

Number 102

WAR TIME BEER

THREE brief news items, all within the same week, revealed devastating contrasts between liquor conditions in Europe and in the United States.

In the House of Commons the British Chancellor of the Exchequer confirmed what has long been suspected, that in order to conserve food and alcohol for war purposes, British war time beer is getting steadily weaker. "There has been a substantial reduction," said he, "in the gravity of beer."

In Italy, according to a press report from Berne, Switzerland, "beer will no longer be made for civilians," because of limited grain and other materials needed in its production.

From Germany came this surprising news. "Munich beer is among the latest items which the German people have been deprived of under a general scheme to reduce freight traffic by 50%. Henceforth beer cannot be hauled more than 30 miles from a brewery."

How is it in the United States?

Beer flows everywhere in an unending stream. Both St. Louis and Milwaukee beer, can be had 1,000 miles from either city at a time when railroads are taxed to capacity with war traffic. Not only is beer available to civilians, but also to men in the armed forces. Placing it in army camps filled with 18-year-old boys has given the brewers a chance, frankly admits a liquor journal editorial, "to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of the American people."

Although the terrific task of maintaining evangelical Christianity amid the materialism and paganism of this vast metropolitan immensity that is known as New York City, required every ounce of energy, he nevertheless found time to write half a dozen books, be a member of numerous committees, travel widely in Europe and the Far East, serve as a Fact Finding Commissioner for the Laymen's Foreign Missions Inquiry of 1931-1932, and for 22 years on the Federal Council of Churches. The departure of Dr. Sears will be mourned by a host of friends of all races and nationalities. In no city on earth do city missions exceed in the cosmopolitan and interracial character that of New York. To the faithful pastors of New York's bi-lingual and other mission churches he always brought courage and enthusiasm. There could be no finer tribute to his service than the superb cooperation which they gave him. His favorite phrase summarized admirably the purpose of his life work, "effective church city planning to equalize religious privilege for all."

◆ Another warning against fraudulent charities is sounded in a recent editorial paragraph in *The Walther League Messenger* (Lutheran paper) which reports the activities of a soldiers and sailors canteen in a fashionable apartment house district in New York. Designed as a patriotic enterprise and sponsored by several reputable committees and patriotic organizations, its activities continued unchallenged until some one had the bright idea that a judicial investigation might be advisable. Most of the funds contributed toward its support were discovered to have been consumed in fancy salaries and in various expenditures unrelated to the alleged purposes of the canteen. The judge declared, "Reputable citizens were duped; the public was swindled." Therefore, says *The Walther League Messenger*, "Lutherans should watch where their funds go." The warning should also be heeded by Baptists. There is no agency more reliable for handling whatever you contribute for the welfare of American young men in the armed services, than the Baptist World Emergency Fund.



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



On Being a Real Person, by HARRY EMERSON FOSDICK, is a book into which has gone 20 years of experience in dealing with the personal problems of men and women. During the past two decades thousands of people have heard Dr. Fosdick preach in his Riverside Church pulpit and prior to that in New York's Park Avenue Baptist Church and its First Presbyterian Church, and millions have listened to him over the radio. Few have been aware of his unique ministry, with the collaboration of eminent psychologists, in personal counsel, with people in all kinds of trouble with their personalities. There is a vast difference between "a real person" and only "an assemblage of personal elements held together by an external situation." When the "situation" changes, the personality is apt to go to pieces.

Dr. Fosdick assigns personalities to three general classes: (1) those who fail to grow up into psychological maturity and who crash under strain, (2) those who become

egocentric on low ethical levels, and (3) those who achieve well organized, thoroughly integrated lives on high levels. The enormous sale of this amazing book (estimated at 100,000 copies as this review is being written), evidences that it meets a real and pressing need. It is not a theological book for Dr. Fosdick frankly says that his "main purpose was not to present an argument for religious faith." Nevertheless in his exploration of the problems and needs of people who came to consult him about their inhibited, shattered, unhappy, frustrated, poiseless, unbalanced, patternless, disintegrated personalities, he "ran headlong into religion." He concludes that only "a constructive faith is thus the supreme organizer of life." Somewhere in this book every reader is likely to find a clue to what may

Just Published

The new book by

**EDWIN MCNEILL
POTEA**

Four Freedoms and God

The President's famous slogan — freedom of speech and religion and freedom from want and fear — is here discussed from the standpoint of the Christian faith. "If the Four Freedoms are found to be spiritually attainable," says Dr. Poteat, "there is much hope for the world. If they are only politically understood and sought, there is little." He offers both weight and depth to our understanding of each of them. \$1.50

HARPER & BROTHERS
49 East 33rd Street, New York, N. Y.

be wrong with his own personality. Ten brilliantly written chapters cover a wide range of topics from fear, anxiety, mischievous consciences, to mastering depression, and the principle of released power. Accepting the thesis of an eminent Oxford scientist that "personality is the great central fact in the universe," Dr. Fosdick sets forth what helps and what interferes with or prevents the process of becoming a real personality. He illustrates his points by a great array of case studies. "Personality is not so much like a structure as like a river. It continuously flows." This book should be of immense benefit to pastors dealing with similar problems in the lives of people who consult them for help. (Harper and Brothers; 295 pages; \$2.50.)

• • •

The Great Century (In the Americas, Australasia, and Africa), by KENNETH S. LATOURETTE, is the fifth* volume in his series of seven in *A History of the Expansion of Christianity*. Like the fourth volume this covers the 19th century with the addition of the preceding decades of the French Revolution and the two decades that led up to the First World War, but its territory embraces North America except the United States, all of Latin America, Australia and New Zealand, the innumerable islands of the Pacific, which involved for the author an incredible amount of research into strange documents and relatively unknown reports. It is a gigantic story that the distinguished Yale Professor of Missions here unfolds, gigantic in space and time. Although the chapters are long and replete with detail, the

* NOTE: The four preceding volumes in this monumental series were reviewed in *MISSIONS* as follows: Volume I in December, 1937, page 613; Volume II in November, 1938, page 547; Volume III in February, 1940, page 99; and Volume IV in September, 1941, page 418. — Ed.

"A marching faith for Christians of our times." — DANIEL A. POLING

What Is the Church Doing?

by HENRY P. VAN DUSEN

"A large amount of live material, all of it significant and much of it heroic and in the best sense thrilling."—*The Christian Century*. \$1.00

CHARLES SCRIBNER'S SONS

territory covered is so immense and the facts and incidents in the dramatic missionary history so many that naturally each can have only its proportionate share of space. Only three pages can be devoted to Christianity in the Solomon Islands, now of poignant interest to thousands of American homes. The amazing career of Sir Wilfred Grenfell in Labrador must be content with less than a page while the heroic adventures of John G. Paton in the New Hebrides must be summarized in a single paragraph. One paragraph must also suffice for Father Damien who died of leprosy contracted from the lepers among whom he ministered in the Hawaiian Islands. The reader familiar with missionary history will recognize many incidents and phrases, as for example, "the smoke of a thousand villages in which the name of Christ had not been yet heard," in connection with the story of Robert Moffat of Africa. In spite of the brevity for individual missionaries and single areas, the story in the aggregate is complete, comprehensive, informing and inspiring. "The 19th century record in the spread of Christianity among the Pacific Islands," concludes the author, "is one of the most spectacular in the

history of that or of any other faith." As in preceding volumes the closing chapter summarizes the impact of Christianity on the environment and the influence of the environment on Christianity. In all these areas, and especially those in which the coming of the white man produced vast cultural dislocation of the native populations, "Christianity allayed the agony and eventually abolished some of the more palpable social evils." Nevertheless it failed to make the coming of the white man "an unmixed blessing." Once again this reviewer must hope and pray that Dr. Latourette will be spared health and strength to complete the remaining two volumes. Nothing like such a history of Christianity has been written before. It may well be a century before a new historian attempts a similarly prodigious task. (Harper and Brothers; 526 pages and 6 maps; \$4.00.)

• • •

Across a World, by JOHN J. CONSIDINE, is the amazing narrative of a missionary journey around the world, made in behalf of the Pope by the former director of Catholic Information Service and Propaganda. Starting in Rome and ending in Rome the author takes the reader on a visit to Catholic mission stations in Palestine, Syria, India, China and Japan, the Islands of the Seas, and back across the continent of Africa. Marvelous are his descriptions of mission activity, types of work, conditions of life. Character delineations of priests with whom the author fellowshipped are superb. To Protestant and Catholic reader alike, they set forth the high devotion to duty and the unswerving fidelity to Christian faith as personified in these consecrated missionaries. "Missions are no mere pious notion of sentimental dreamers," says the author. "They represent a part of the bone and marrow of Catholic

life, one of the Pope's special world tasks. With the Holy See there is no forgotten man." The book is beautifully illustrated with nearly 100 pictures. The author is keenly aware of the larger implications of Christian missions in today's disintegrating world, for he readily admits that Christ is only superficially known in India because "in too many Indian minds Christianity is merely the religion of Western conquerors. Bowing to Christ is submitting in part to the conqueror's yoke." And concerning the Moslem World, another extremely difficult Christian mission field, he says significantly and prophetically, "the role of the missionary in Mohammedan lands is one of patience and prayer. For the most part he occupies his days breaking down fanatical hatred that his successors of generations to come may deliver the Message." This book is of special value as the only volume in English that gives a contemporary picture of Roman Catholic foreign missions. Exceedingly informing are the appendices with Catholic missionary statistics. The author's concluding epilogue deals with "A Program of World Christianity." Protestant readers will find the book stimulating as well as fascinating reading. There is not a dull page in it. (Longmans, Green and Co.; 400 pages; \$2.50.)

• • •

What Is the Church Doing?, by HENRY P. VAN DUSEN, is an inspiring survey of the Christian church throughout a world in process of disintegration, and of how it is surviving and functioning in the midst of a global war. Beginning with a survey of European countries, based on numerous confidential reports that have somehow come out of the occupied countries, the author describes the effective resistance, the spiritual revival, and the indomitable resolution of "The Churches in Captivity."

They'll Remember -Always



Wherever they go, whatever they do, the gift of a Bible—and the one who gave it—will always be remembered. For a Bible is the lasting gift of lasting love.

NATIONAL BIBLES



SINCE 1863

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A STAR IN THE EAST

An account of our mission to the Karens of Burma, containing information about these most interesting people not available elsewhere.

You will find it interesting supplementary reading in view of present conditions in Burma.

A limited number of copies to be had at 75 cents postpaid, cash, check or money order, from the author, Rev. E. N. HARRIS, 1014 Campus Avenue, Redlands, Cal.

Fortitude, sagacity, magnanimity, catholicity and faith are their characteristics under incredible conditions of hardship and persecution. Turning to Asia and Africa the author surveys briefly their missionary history and then reveals the amazingly successful efforts to keep alive these "orphaned missions" which the war has cut off from European support and, since "Pearl Harbor," in many areas also from American support. The third part of this stimulating little book deals with the world church, the growth of ecumenical Christianity which survived the first World War, reached its high point with the world conferences at Oxford in 1937 and the organization of the World Council of Churches, and is today facing its supreme test. The author confidently believes that it will survive the present conflict both because of its present ministry to prisoners, refugees, youth, its maintenance of ecumenical fellowship across the lines of war, but particularly because it

is developing new Christian leadership, is emphasizing the only basis on which world order can be permanently founded, and in its very life is exemplifying the reality of world community. Sir Edward Grey was right when in 1914 he spoke of the lights of Europe going out. Yet in spite of the seemingly total blackout, other lights are still burning. Ecumenical Christian faith, hope, and fellowship are keeping them burning. This is an admirable book for sustaining faith in the future of world Christianity in spite of today's pessimism and despair. (Charles Scribner's Sons; 194 pages; \$1.00.)

• • •

Ascent to Zion, by S. ARTHUR DEVAN, is an admirable contribution to a growing library on worship. In clear and forceful style he traces the form of Christian worship from its beginnings, discusses church architecture and symbolism, includes an excellent condensed history of church music, and studies its association with worship. He reveals his own sincerity of feeling about the primacy of worship. Whether he is writing on the philosophy of worship, recording its history, explaining its forms, rites, architecture and music, or counselling its leader, the reader finds that he is continually being brought before the altar of the Lord in adoration. "Worship being so central in the life . . . of mankind," the author expresses genuine surprise "that so little attention has been given to it by Protestant Christians." His lament is that people pretend to worship but that "nothing happens," because they have missed "a sense of the vitalizing presence of God." The Sunday morning service must have in it "something that will offer to all kinds of people an approach to God." Dr. Devan feels that most leaders of worship have a limited

(Continued on page 382)

N·E·W·S

from the
WORLD OF MISSIONS

A MONTHLY DIGEST

from Letters and Reports of

FIELD CORRESPONDENTS



One of the many spacious boulevards in Rio de Janeiro

Northern Baptists and South America

A spirited debate and a lively discussion hour at the Boston Baptist Ministers' Conference over the question whether Northern Baptists should accept the challenge and enter South America as a new foreign mission field

THE question as to whether or not Northern Baptists should open a new mission field in South America was recently debated before the Boston Baptist Ministers' Conference. So much interest in this question had been manifested in advance, that the program committee was inspired to bring it before the conference as a debate.

To do the debating the committee succeeded in getting the two best qualified and most respected spokesmen, Dr. Isaac Higginbotham, Massachusetts General Secretary, and Dr. Joseph C. Robbins, President of our Northern Baptist Convention.

In presenting the affirmative side Dr. Higginbotham said that in

By HARVEY W. HOLLIS

the final analysis the Great Commission and the first chapter of Acts were warrant enough for Northern Baptists entering South America. Moreover Northern Baptists should open a new field in South America because the need is clear and imperative in this continent of vast spiritual needs and of evangelical neglect. These needs are not in any sense being adequately met by the evangelical churches now operating in South America. As one example we cited Brazil with only 1,000,000 evangelical Christians out of a population of 41,000,000. Furthermore, through the good neighbor policy

of the United States, by the friendship projects of our schools, by the present global war, and by constitutional guarantees of religious liberty, South America is now prepared as never before for the evangelical faith. And surely the challenge of the Roman Catholic Church in questioning the right of Protestants to continue and enlarge their work in South America should be promptly accepted by Protestants and especially by Northern Baptists, who have a real contribution to make to South America. Finally, Northern Baptists need a fresh stimulus, a new missionary passion which such a venture of faith would give to us. No new foreign mission field has been opened by Northern Baptists since 1898. No difficulties as to who should administer such work, nor any problem of cooperation with Southern Baptists, or with other evangelical groups should hold us back. If we are to enter South America, now is the time to

do it while doors are still open and while areas could be allotted to us under comity agreements.

Dr. Joseph C. Robbins spoke for the negative and argued that Northern Baptists should not now open work in South America. Through the American Baptist Home Mission Society, they are already at work in six Latin American countries (Cuba, Puerto Rico, Haiti, Nicaragua, El Salvador, and Mexico) with a combined population of 31,028,739. Moreover evangelical bodies are already carrying evangelical Protestantism to all of South America. Southern Baptist already are or will soon be at work in every important South American country except Bolivia, where Canadian Baptists have a mission. Northern Baptists have other heavy responsibilities which they are not adequately meeting. The greatest of these is Burma, the oldest and largest of our ten fields, linked by the Burma Road to China and by the Assam Road to India. Other denominations recognize that Baptists have the primary responsibility to strengthen and rehabilitate this work. To only a slightly less degree are Baptists responsible for the outcastes and the sudras tribes of South India, for China, the Philippines, and Congo. But our greatest Baptist opportunity now is in West China. The strategic provinces of Szechuan, Yunnan, and Sikang, with a combined population of 79,666,000 have only 193 missionaries of all denominations. Compare this with South America's 88,680,000 population and 2,454 Protestant missionaries. In Yunnan alone, whose hill people are racially akin to the Lahus of Burma, Baptists have won 30,000 converts. West China Union University in Chengtu can train leaders to evangelize this strategic country. The future of the world will be largely determined by the way in which Chris-

tianity is presented to China. Here Baptists must now go forward. Therefor Baptists should not now open a new field in South America.

The meeting attracted the largest attendance for the year. Its greatest value lay in the survey of

our mission endeavor and all problems confronting us in carrying out the great commission. It was suggested that a new missionary enthusiasm could be aroused if such debates could be held throughout the denomination.

The Determination to Carry On Overcame All Discouragement

Report of the annual Telugu Baptist Mission Conference in South India held in Ongole

By ABIGAIL L. BOGGS

THE annual Telugu Baptist Mission Conference of South India, met December 31, 1942-January 4, 1943, in Ongole.

It was the smallest conference in attendance in many decades. In no previous year has the missionary personnel been so depleted. Seven families had left during the year. Only 48 missionaries remained. Following the Burma disaster many missionaries were evacuated to India and this happily made it possible to assign eight missionaries to the Telugu mission. Our present staff now totals only 56 with two families and children scheduled to return home as soon as possible, and a third because of serious illness. During the year we suffered a great loss in the passing of Mrs. W. D. Sutton, following an operation. Mr. Sutton is very courageously continuing alone his work in the Kurnool High School. The Suttons came from Burma.

There was not a discouraging note sounded on any occasion, all the days of the conference. The tone of the first devotional service, led by Miss E. Grace Bullard, set our faith vibrating anew to the God of the victorious history of this mission, and to that same unfailing God of the uncertain coming days. All the devotional periods that followed struck that same high tone of confidence and trust. These were led by our missionaries who had come to us from Burma, Rev.

H. G. Tegenfeldt, Rev. W. D. Sutton, Miss D. Wiley and Miss L. E. Johnson. Once again we found encouragement in William Carey's great motto, "Attempt great things for God; expect great things from God."

The business sessions were more or less routine. There were no propositions save for the care of the present depleted work, yet the steady conviction that we would carry on pervaded all deliberations. Two thoughtful and constructive papers, by two of our Indian leaders, were read on two different evenings, "Indigenous Approach to Worship," by Rev. M. J. Ramanjulu; and "The Indian Church under the Threat of Invasion," by Mr. K. E. Samuel.

A social evening was under the leadership of Miss Helen Benjamin. Save for this high spot of fun, the conference was almost demure, but at the same time dignified and well managed under the gracious leadership of our Chairman, Dr. W. L. Ferguson, the veteran of our veterans in service. So under the impetus of the challenge of our text, to "Lengthen our cords and strengthen our stakes," we thank God and take courage, facing the coming year, and looking for the return of all the family as soon as transportation is again safe and available.

INSTEAD OF A CONVENTION

Although the Chicago meeting was not a Northern Baptist Convention it had all the inspiration and fellowship, and an awareness of the dire needs of the world and of the responsibility of the Christian church such as usually mark an annual meeting of Northern Baptists

By WILLIAM B. LIPPHARD

IT WAS the wettest month of May in Chicago's weather history. Chicago had already had 18 days of rain out of 21, with a total fall of nearly six inches, or three inches above normal, when more than 200 Baptists assembled here May 24-27 for the annual meetings of the General Council, the Council on Finance and Promotion, the Post War Planning Commission, the Associated Home Mission Agencies, the Finance Committee, and several other committees and commissions. Throughout the Middle West rivers and streams had overflowed into farm lands, blocked highways, washed out railroad tracks, and marooned towns and cities. Hundreds of thousands of acres of corn, wheat, and oats were ruined. Farmers were put a month behind schedule. Trains were from two to ten hours late. Fortunately most Baptists succeeded in getting to Chicago for the opening session.

Briefly President J. C. Robbins reviewed his service during the past year. He had made 252 speeches, had written 1,400 letters, and had travelled 35,000 miles in all but five Convention states.

THE WORLD'S QUEST FOR DYNAMIC FAITH

The honor of delivering what proved to be a keynote address, was assigned to a newcomer in Northern Baptist fellowship, Dr. Herbert Gezork of Andover Newton Theological School and of Wellesley College. Coming from Germany because he could not approve naziism, he has been here seven years and is now an American citizen. He was the brilliant interpreter at the Baptist World Congress in Berlin in 1934 and accompanied the Editor of MISSIONS on the memorable trip to Tannenberg to the state funeral of President Hindenburg. (See MISSIONS, November, 1934, page 520.) Speaking to the theme, "If ye have faith," he pictured the world's spiritual vacuum of the past 25 years. Neither literalism, nor liberalism, nor ritualism had given humanity a living, dynamic faith. Even faith in democracy had become indifferent, complacent and tepid. All nature abhors a vacuum. So this vacuum welcomed the evil faith of naziism in Germany and the revolutionary faith of communism

in Russia. Materialism and paganism swept across the democratic world. Today humanity everywhere yearns for a dynamic faith, a philosophy of living, something that men can believe in and be motivated by. It is a tremendous challenge to the Christian church to proclaim its own affirmations of God and Christ, the church and the moral order of the universe, to recapture the moral and intellectual leadership of humanity, and to present a united front to the paganism of our time. With deep feeling he told those present of his own grandfather, who as an associate of Oncken who founded the Baptist movement in Germany a century ago had several times been in prison for his faith and once almost beaten to death. "May God forgive us," said Dr. Gezork in conclusion, "if in days like these we sabotage our Christian witness."

The applause that greeted the introduction of President J. H. Rushbrooke of the Baptist World Alliance must have cheered his heart. Three years had passed since he had last ventured the perilous journey across the Atlantic in time of war. He had not been on this side since the Atlantic City Convention in 1940. (See MISSIONS, June, 1940, page 334.) Vividly he described conditions in England, with man power in the armed forces, women in arms and munition factories, preachers serving as chaplains, children evacuated from cities, widespread bomb devastation, churches destroyed or damaged, church halls and parish houses commandeered by the government, and church attendance down to 40% of pre-war years. Nevertheless the churches are carrying on with high courage and confidence. "In spite of all our adversities," said he, "our hope and faith in the outcome has not abated." He regarded as modern miracles, the evacuation from Dunkirk in 1940 and the failure of Hitler to invade England immediately thereafter. Dr. Rushbrooke came to preside at a meeting of the Executive Committee of the Alliance. He will return to England in July.

HAVE WE AGAIN LOST THE PEACE?

The evening concluded with a masterly survey of the world situation and a vigorous plea for the church

to work for a just and lasting peace. Dr. Walter Van Kirk of the Federal Council's Department of International Justice and Good Will warned of the dangerous assumption that having won the war we will inevitably also win the peace. We are at war today because at the end of the last war we lost the peace. Already many signs intimate that we have lost the peace after the present war. The rising tide of American isolationism, the emerging trend toward American imperialism, the controversy with Russia over Poland and the Baltic States, the demand for American post war military, naval, and air supremacy, these are signs that the peace to maintain which all nations must collaborate and sacrifice with the same degree of willingness that they sacrifice for war, will be only a dream. Brilliantly and with amazing clarity he set forth the Federal Council's recently formulated, "Six Pillars of Peace." (*They were summarized on page 269 in last month's MISSIONS.*) Quoting Prime Minister Churchill's famous remark of 1919, "The true test of a nation is what it does when it is tired," Dr. Van Kirk warned of humanity's universal tiredness after the war, tired of battles, casualties, taxes, rations, hardships. Here lies the task of the church whose gospel is a global gospel. Spiritual regeneration alone can create the leaders who must establish the new world order after the war. In such a mood lies the danger of again losing the peace. Fearful was Dr. Van Kirk's picture of "Hatchet Day" in Holland where all hatchets, now hidden away, will be used on the day of revenge when every Quisling and Nazi collaborator will be massacred. Not retaliation or revenge but reconciliation and redemption must be the underlying basis of the peace.

THE WORLD SERVICE OF NORTHERN BAPTISTS

To summarize in a three-hour session and yet interpret with comprehensive detail the world service of Northern Baptists is no easy achievement. Yet it was done with amazing clarity by 10 speakers, beginning with Dr. Jesse R. Wilson who rapidly traced recent developments in China where churches, hospitals and schools carry on in spite of Japanese occupation, and in India in spite of tensions created by fears of invasion and by the nationalistic spirit. The Foreign Board plans to send out 30 to 50 new missionary couples after the war and the Woman's Board from 16 to 20 women missionaries. New fields projected include Northern Burma, the China-Burma border territory, and possibly Russia.

Miss Alice W. S. Brimson pictured the new "world emergency" fields in Puerto Rico, Alaska, and Latin America in relation to the Good Neighbor Policy. Never was the ministry of the Christian Friendliness

Department more urgently needed. Mrs. J. W. McCrossen surveyed the defense areas where hosts of people, uprooted from former homes, are living in indescribable congestion with thousands of neglected children. Secretary John W. Thomas told how the Japanese were being released from relocation camps and resettled throughout the United States. "You have given me freedom and a new chance," wrote a grateful young American Japanese. "I shall try to live up to your faith in me." At a pre-Eastern evangelistic service in a relocation camp 189 Japanese young people had decided to become Christians. Secretary G. Pitt Beers introduced the new President of Bacone College (*see announcement on page 326*), and Missionary Wilbur Larsen at home on furlough from Cuba, and then concluded this home mission review by pointing out the connection between the ongoing work, the emerging task of today, and the new task of tomorrow.

Dr. M. Forest Ashbrook reported for the Ministers and Missionaries Benefit Board. More than \$800,000 had been distributed last year to more than 1,200 beneficiaries in need and to more than 1,700 men and women pensioners. Although 3,431 persons are enrolled in the Pension Plan, more than 2,000 pastors still remain to be enrolled.

In customary dynamic fashion Dr. Luther Wesley Smith renewed the Publication Society's field and business departments. In spite of costly labor turnover due to war conditions and higher costs of paper and printing, labor alone involving an increase of \$35,000, the budget was balanced. He described the church school enlargement campaign for the new year. Reporting also for the Board of Education he emphasized missionary education, Negro colleges, the World Emergency Fund's rescue of several Baptist colleges from extinction, and the new development program in behalf of 20 institutions.

City missions had as their spokesman Secretary L. W. Bumpus. He divided the post war American population into five classes, farmers, laborers, business men, war veterans, and government employees. All but one of these groups will be associated largely with city life and will thus present an overwhelming challenge to city churches and city missions.

Concluding speaker was Secretary Paul Judsom Morris who reviewed the year in state missions and the three-fold service of Baptist State Conventions in keeping churches informed, in serving as pastor to pastors, and in helping weak and struggling churches. Citing as one classic example, he told of a small village church in Ohio that had sent out college professors, several pastors, including Dr. C. W. Atwater of Indianapolis, and the late Helen Barrett Montgomery.

"Returns from these small aided churches," said he, "are out of all proportion to the aid furnished them."

BAPTIST ECCLESIASTICISM

In between inspirational sessions and formal reports an immense amount of Baptist ecclesiastical business was despatched with promptness and unanimity, yet with full opportunity for discussion. Within the limits of this sketchy report only a few of the numerous agendas items of both Councils can be mentioned. The possibility of holding a Convention in 1944; further negotiations with Southern Baptists over the California church admissions (*See MISSIONS, April, 1943, page 222*); the overwhelming advance response to "World Parish Day" when the Northern Baptist Convention will come to each local church; the phenomenal circulation of *The Secret Place*, now 350,000, of which more than 100,000 reach and are read by men in the armed services; proposals from the Disciples denomination looking toward closer cooperation; a new definition of "co-operating" church; radio broadcasting; authorization to borrow money during lean summer contribution period; Japanese evacuation problems; changes in M & M Board By-Laws; plans for another United Church Community Canvass; distribution of *The Baptist World Times*; plans for next January's reading booklet to be known as *The Baptist World Charter*; filling vacancies where caused by resignations or deaths, and numerous other items of interest and importance required action.

THE THIRD SUNDAY OF SACRIFICE

The remarkable achievement in raising \$3,648,000 last year, or \$75,000 more than the unified budget totals, with \$728,000 for the World Emergency Fund thus exceeding its goal of \$600,000 by \$128,000, and with \$166,000 raised for Church Extension Reserve Fund, (*See Dr. Adams' summary on page 328*) led Chairman A. J. Hudson of the Finance Committee to remind, those present of his prediction a year ago, "This year can be another Victory Year." And so it proved to be. This record and its evidence of unity and stewardship among Baptists encouraged the Councils to adopt substantially larger missionary and world emergency goals for the new year. So the unified missionary budget for 1943-1944 totals \$3,000,000. The World Emergency Forward Fund includes \$700,000 for world emergency relief as last year, \$200,000 for the Church Extension Reserve Fund, and \$600,000 for Post War Reconstruction Needs, totalling \$1,500,000 which lifts the combined financial goal to \$4,500,000. "The needs are far beyond those of previous years," said Mr. Hudson.

"To meet them will therefore require giving on a scale far more sacrificial. This is the day of sacrifice. The obligation rests upon each individual and upon every church."

For the third time since the beginning of the war, Northern Baptists will observe Sunday of Sacrifice. *This year's date is December 5th.*

THE SHAPE OF THINGS TO COME

Two full days were reserved at Chicago for the Post War Planning Commission with 24 of its 26 members present to consider its immense task. Publicity has already been given to this new organization in recent issues of *MISSIONS* (*See April issue, page 194, and May issue, pages 287 and 299.*) It is now a duly constituted commission of the Convention, authorized by the General Council. In its two-day sessions the Commission worked on a statement of affirmations that must motivate and justify the post war service of the denomination, outlined objectives which ranged from relief and reconstruction to world evangelism and the establishing of Christian churches, and made a beginning in appraising the total task of Northern Baptists.

An entire Council evening was then assigned to a discussion of the work of the Commission. Whatever curiosity or mystery may have been felt by the crowd in the spacious hotel conference room was dispelled by Chairman A. J. Hudson and by a score of persons who discussed the Commission's "charter" and its objective "to serve a stricken world that sorely needs what Baptists are able to give it, based on the redemptive purpose of God as revealed in Christ." The Commission, explained Dr. Earl F. Adams, will "survey present world trends, study world needs everywhere, appraise what Baptists are doing, inquire if they are doing it as well as they can and ought, and whether they are doing it in the most needy places and in the best and most efficient manner." The Commission will study the problems of peace, the removal of hate and revenge, and the need of America's full collaboration in building a just and enduring Christian world order. The \$600,000 allocated in the new budget (*see 4th cover*) is only a fraction of what will be required for post war reconstruction. That sum may hardly be enough for Burma alone which will likely be the most shattered and devastated country on earth when the Japanese are finally driven out.

The Foreign Boards are deeply concerned with post war plans. They have already surveyed and tabulated their own post war needs now totalling \$1,500,000. Declaring that they cannot now draw permanent blueprints nor dare delay making plans

until after hostilities cease, Mrs. Leslie E. Swain, Woman's Society President, outlined five tasks for tomorrow, (1) An immense relief program, (2) Reconstruction of damaged buildings and institutions, (3) Restored subsidization of churches that prior to the war had achieved self-support. (4) Larger interdenominational cooperation, (5) More adequately and specially trained missionaries. Indicative of the change in white race status in the Far East she made a significant point in urging that post war planning must not be done by white people alone but in cooperation with Christian leaders abroad on a basis of absolute equality. Prof. Gordon Poteat expounded a challenging theme, "Missionary Evangelism in a Post War World," Methods may change and must change but the primary purpose of the Christian church is fundamental, changeless, timeless, which is to proclaim the universal sovereignty of God as the underlying unity holding the world together, and of enlisting people into loyalty to that sovereignty.

TWO DAYS WITH THE FOREIGN BOARDS

Prior to the Chicago meetings the Foreign Mission Board and the Woman's Board met in Springfield, Ill., where Dr. V. L. Shontz, a Board member and pastor of the Central Baptist Church placed the facilities of the church at the Boards' disposal. Business sessions occupied the two days and an inspiring public evening meeting was held in the spacious, worshipful sanctuary of the church when a large audience was given intimate glimpses into foreign mission work under present global war conditions in the Far East.

Mrs. Carl Capen whose husband returned to South China six months ago told what it means to have him over there and she and the children remain here. "Do not pity us," she exclaimed. "There is nothing heroic about Carl's going back to his familiar field and among Chinese friends. Our separation and loneliness is not sacrifice but a glorious privilege." Mr. Capen had to travel by a devious and lengthy route, sailing from New Orleans, through the Panama Canal, down to Chile, across to Argentina, thence to South Africa, on to India, and from there by plane to West China. For the final 1,200 miles he hitchhiked back to South China. It will be worth all the hazards and delays. Of the 28 churches in his field, 26 are in unoccupied China and he will find ample opportunity for service.

Rev. Edwin Erickson of India spoke frankly of India's political aspirations, of the degrading caste system, the inadequacy of Hinduism, the uncertain status of Christianity in case political independence brought a hostile Hindu Brahmin group into control,

and of Christian progress which he illustrated by several inspiring stories of the fidelity of Indian Christians. Baptism as a public testimony is always a real test of the sincerity of new converts and the Lord's Supper breaks down the walls of caste in that both caste and outcaste Christians gather around the same table and partake of the same cup. Also speaking in behalf of India was Miss Olive Jones who pictured the Christian dawn as India emerges from the darkness of religious superstition, dense ignorance, degrading caste, and sin.

With the aid of a large map Rev. Victor Sword of Assam gave an illuminating survey of his field where there are now more than 77,000 Christians. Warning that we must think of foreign missions in terms not of 25 years ago but of 25 years ahead, Mr. Sword declared that the India after the war will continue to need and welcome missionaries but they must be men and women sympathetic with the national aspirations of the people. There will be an overwhelming demand for trained Christian leadership.

A hopeful outlook on the future was furnished by new Candidate Secretary Marlin D. Farnum (*see page 350*) who announced that the Board planned to appoint 11 couples during the current fiscal year while the Woman's Board was prepared to appoint 12 women missionaries. The need of more missionaries is evidenced by the fact that to Belgian Congo, as one example, only two new missionaries had been sent during the past 10 years.

An extensive array of routine items filled the business sessions. Treasurer Forrest Smith's financial report was unusually gratifying. Total receipts were \$995,904 and the Society's accumulated deficit was reduced from \$104,108 to \$73,419. Evacuation losses of missionaries and numerous emergency needs were covered by \$67,510 from the World Emergency Fund.

The Boards endorsed the proposal before Congress to modify the Oriental Exclusion Act and thus remove a long standing racial stigma from America's immigration policy. And in viewing missions in post war Japan, the Board recognized that relations with Japanese Christians will need to be on an interdenominational cooperative basis rather than on separate denominational approaches as heretofore.

DR. FRIDELL'S SECRETARYSHIP CONFIRMED

In a long session the Foreign Board reviewed its recent appointment of Foreign Secretary E. A. Fridell. A representative delegation of pastors and laymen from Pennsylvania, Iowa, and Colorado was heartily welcomed. In behalf of their dissenting constituency and in a plea for denominational unity they

urged the Board to rescind its appointment. Time was allotted for full and frank discussion. On both sides there was the utmost Christian courtesy, candor, and spirit. The entire case was historically reviewed from the time of Dr. J. W. Decker's resignation last June until now. After summarizing the essential qualifications for the Foreign Secretaryship, it was pointed out that by a process of elimination from an original list of nearly 50 names, Dr. Fridell had been chosen as the man best qualified for the missionary reconstruction task that lies ahead in the Far East. Chairman Miller analyzed the correspondence that he had received. It totalled 133 letters and six petitions from 26 states. Approval and dissent were about equally divided. In 12 states approvals exceeded dissents. In 10 states protests outnumbered endorsements. In four states they were equal. Again, as was intimated in *MISSIONS'* editorial last month (see *May issue*, page 288), opposition to Dr. Fridell was based not on theology but largely on his alleged advocacy of the "social gospel." Dr. Charles A. Seasholes tried to clarify an apparent misunderstanding of recent Baptist history by explaining that it was he and not Dr. Fridell who as chairman had championed the Social Action Commission Report at the Colorado Springs Convention in 1935. Finally in a session that lasted over two hours the Board by a vote of 14 to 4 reaffirmed its previous appointment of Dr. Fridell as new Foreign Secretary.

THE CHOICE BETWEEN REVIVAL OR RUIN

A large crowd gathered for the closing Chicago session to hear Dr. Earle V. Pierce. In an address, delivered with compelling earnestness, replete with flashing epigrams, and marked by a penetrating insight into the present world situation, he spoke for

nearly an hour on the theme, "The Church and World Conditions." An advance sale was easily assured when he said that his address was a summary of a new book which he is now writing. We are at the end of an era, said he in an introductory, broad sweep of history. Not only a world war but a global cataclysm is upon us, the judgment and chastisement of God because the Christian church is largely responsible. Under four main heads, developed with clarity and fervor, he showed how (1) The church was launched with power, a program, and a purpose to save the world. (2) The church is responsible for all the good in the world today. It has checked degeneracy, changed social conditions, arrested corruption even in pagan lands. The early ancestors of all Americans were savages who came under the influence of the gospel. (3) The church by its sacramental perversions, its union of church and state, its worldliness and wrong doctrines, permitted all kinds of social evils to flourish. And (4) the church is responsible for the spiritual darkness across the earth. After 19 centuries, three fourths of the world's population does not know Christ. In a six-point conclusion he urged the church to promote good government, foster international good will, develop Christian race relations, unite for social righteousness, support missions, and above all promote a genuine spiritual revival. An overwhelming spiritual awakening is needed more than anything else in this cataclysmic hour. It is revival or ruin said he in a climactic conclusion.

The effect of this deeply moving address was profound. "This is not the time to applaud," said President J. C. Robbins solemnly, "We are all sobered, humbled, challenged. Instead of cheers there ought to be prayers." In that mood and with a season of prayer, the meeting adjourned.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

CENSORSHIP HAS TOTALLY OBSCURED the truth about this war from the American people.—*Monsignor B. R. Hubbard*, of Santa Clara University.



IF THE VALUE OF ANY PRODUCT were proportionate to the cost and the color of its advertising, liquor and tobacco would rank among man's greatest needs.—*Galen Kilhefner*, quoted in *The Gospel Messenger*.



MORALE IS A BAD WORD: when you have it you do not talk about it; when you talk about it you do not have it.—*Captain Edward Rickenbacker*.

THE CHRISTIAN PEOPLE OF THE WORLD are not so stupid as to allow their enthusiasm for the courage of the Russians to blind them to the fact that communism, both in theory and in practice, has been one of the heaviest contributors to the tragedy that is unfolding before us.—*Bishop James E. Kearney*.



IN WAR AND IN PEACE, the patriotic duty of the Christian church is to help America keep calm, be civilized, and become Christian.—*Rev. Russell Henry Stafford* (On the calendar of the Old South Church of Boston, Mass.)

From College Campus to the Ends of the Earth

A summary of the service rendered by Denison University alumni as Christian missionaries, and in establishing international good will

By LIONEL CROCKER

AT THE entrance of Denison University there is a seal carved in stone. It is peculiar in that it has no lettering except the name of Denison and the year of its founding. The artist thought it sufficient to have an open Bible portrayed as shedding forth the Light. There is a triangle on the seal which evidently stands for mind, body and spirit. This seal is no deceitful ornament as I shall show.

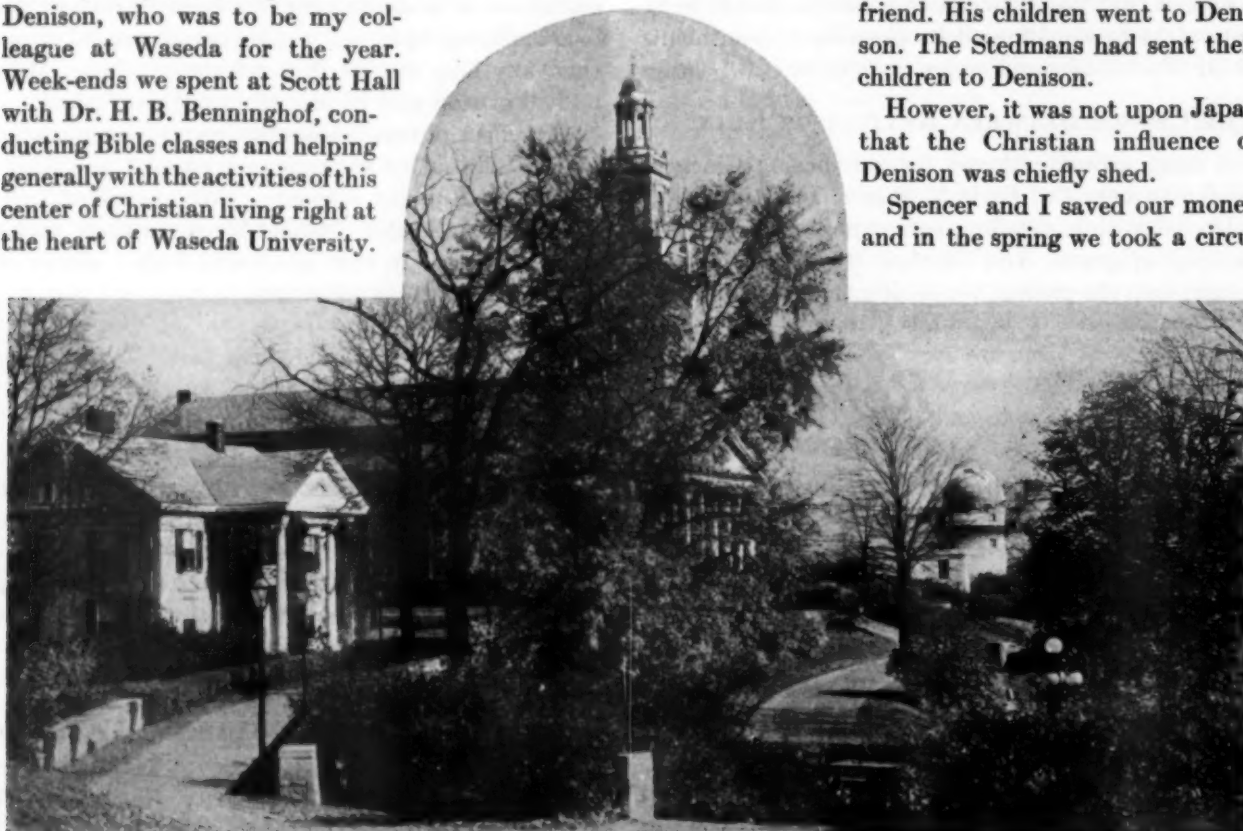
I had the privilege of teaching English in Japan at Waseda University in Tokyo. My salary was paid by Waseda University but I was appointed by The American Baptist Foreign Mission Society. The first man I met in Japan was "Bunny" Spencer, a graduate of Denison, who was to be my colleague at Waseda for the year. Week-ends we spent at Scott Hall with Dr. H. B. Benninghof, conducting Bible classes and helping generally with the activities of this center of Christian living right at the heart of Waseda University.

Here we met intelligent Japanese who were eager to know more about the Bible. It would be impossible to calculate the number of Japanese students influenced by this great center. The hope of our future dealings with Japan is with the Christian groups in Japan built up at Scott Hall and in the many other places throughout the Japanese Empire. Ambassador Grew declared in the Preface of his *Report from Tokyo*, "This book is not directed against those erstwhile Japanese friends of ours whom, during our long stay in their country, we admired, respected, and loved. Though

powerless to prevent the war, many of them worked to avoid war and were deeply shocked when war came." Mr. Wendell Willkie was eager to tell the American people of the good will that exists in the Orient toward the United States. Missionaries have known of this good will for decades. I am sure that in spite of the war there is still much good will in Japan for the United States. One of the great tributaries of this impounded good will has had its origin in Denison. Thus Denisonians have been active through the years in helping to build Christianity in Japan. We met Willard Topping and Evelyn Bickel. Willard is a Denisonian. Job Scott was a good friend. His children went to Denison. The Stedmans had sent their children to Denison.

However, it was not upon Japan that the Christian influence of Denison was chiefly shed.

Spencer and I saved our money and in the spring we took a circu-



The president's house, the chapel, and the observatory on the campus of Denison University

lar tour of Korea, Manchuria and China. The Japanese government wisely encourages teachers and students to travel by cutting the cost to one third. I saw China first hand and saw the work of Christian missionaries. Denison has helped put the Bible into the hands of the Chinese. And of course in the Baptist field in Burma there have been many Denisonians. Here is the impressive list of Denisonians who have served through the years: Samuel D. Bawden, India; Daniel S. Dye, China; Wallace St. John, Burma; Chester L. Klein, Burma; B. J. Rockwood, India; S. W. Stenger, India; A. J. Tuttle, Assam; Gordon Seagrave, M.D., Burma; C. C. Roadarmel, Bengal; George and Paul Cressey, China; Clyde Sargent, China; Dorothy Kinney Chambers, M.D., Philippines; Mildred Proctor, China; Helen K. Hunt, Burma; Ruth Mather, China; Robert Taylor, China; Carl Capen, China; John Bjelke, China.

But the missionary giant who towers over all these is William Ashmore, who graduated from Denison in 1845. He served in South China for 60 years. According to George H. Waters, now of Granville, a retired missionary from Swatow, it was Dr. Ashmore who set the pattern for missionary endeavor in China. There is a bust of William Ashmore in the college library. There are two pictures of him on the campus. A fitting plaque marks his grave in the college cemetery. Thus, at its very inception the ideal of a college with the Bible at its heart was in the minds of the founders of Denison.

Moreover the great donors of Denison have had the ideal of Christian brotherhood implanted in their hearts. They have given to Denison because Denison was a Christian college and for no other reason. Ambrose Swasey, who gave the beautiful chapel to Denison,

was vitally interested in spreading the gospel in China. His mother knew Adoniram Judson personally. Mr. Swasey made two trips to China in the interests of missions. He gave a science building to Nanking University and a handsome Y.M.C.A. building to Lingnan University. He was also interested in Judson College. John D. Rocke-



KENNETH I. BROWN
The youthful president of Denison University who succeeded President Avery A. Shaw on his retirement in June, 1940

feller, for many years a member of the Board of Trustees of Denison, gave generously to the work of Christ in the Orient. I saw the magnificent medical school in Peiping which the Rockefellers gave. In Tokyo, I had lunch with John D. Rockefeller Jr., when he was on an inspection trip of missions in the Far East. I remember his questioning me about what I was doing at Waseda and his fine comment about its value. The Doane family has given generously to Denison because of their love of Christ and they have poured out their fortune in the Orient for the same cause.

The missionary home for children in Granville was endowed by the Doane family. What this home has meant in the way of a world outlook can never be measured.

Denison and Granville have been in the prayers of these devoted missionaries in every part of the world. Sometimes students lacking insight have thought of Denison as being a provincial college, lost in Raccoon Valley. Nothing could be farther from the truth. At a service in the First Baptist Church of Granville, John 3:16 was read in 38 different languages.

On the streets of Granville today one can meet such people as George H. Waters of Swatow, China; John E. Geil of Africa; the following people from Burma, A. C. Darrow, Mrs. Gordon Seagrave, Mr. and Mrs. L. H. Dudrow, Mrs. Hazel Cummings, Mrs. Chester Klein, W. G. Evans, Mrs. A. C. Hanna, Mr. and Mrs. S. W. Hollingworth, Mrs. J. H. Oxrieder, Mrs. George Josif; Clare D. Leach, M.D., of China; Mrs. W. O. Valentine of the Philippines; Mrs. L. E. Martin of South India; Mrs. S. W. Hamblen of Japan; Mrs. M. S. Engwall of South Africa; Mrs. Betty Sweet Sargent of China; Mr. and Mrs. U. A. Lanoue of Belgian Congo.

Denison and Granville have played a magnificent part in building up the reservoir of good will of which Mr. Wendell Willkie spoke. Men and women like these I have mentioned have made it possible for Ambassador Grew to state, "The Japanese militarists could not lead their people into a religious war, because religion has created its own foundation of good will throughout the world today; it is, we hope, almost impossible for sincere men of different religions to fight because of their religions." All plans for a better world after this war are surer of coming to fruition because of the lives of these noble men and women of Denison. The seal of Denison is a symbol of the dynamic truth upon which Denison is founded.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



IRENE A. JONES
New Home Base Secretary

A Farewell Luncheon in New York

The Woman's American Baptist Foreign Mission Society honors the two members of its secretarial staff who retired last month.

MISS FRANCES K. BURR and Miss Janet S. McKay were honored at a luncheon held at Schrafft's Restaurant, Fifth Avenue, New York, on Thursday, April 15, 1943. Those attending were the Executive Committee of the Board of Managers of the Woman's American Baptist Foreign Mission Society, Board members from the immediate vicinity, several state and association officers, and Mrs. Howard S. Palmer, President of the Woman's American Baptist Home Mission Society. Dr. Jesse R. Wilson and Mr. Forrest Smith represented the American Baptist Foreign Mission Society.

Arrangements were in charge of Mrs. Frank C. Wigginton, Chair-

man of the Committee, who carried details through in her usual capable manner. Mrs. Leslie E. Swain, President of the Society, presided. Dr. Wilson offered the invocation.

Mrs. Curtis Lee Laws, associated with Miss Burr for many years as Chairman of the Finance Committee, spoke on behalf of the retiring Treasurer. She reviewed in her clever way what she called the "Check-ered Career" of Miss Burr. When Miss Burr decided to take the treasurership of the Society of the West, she relinquished a very fine business position where she was in full charge of a large office and came to our Society on a much lower monetary basis. She reorganized the treasury department, served as Budget Secretary, and represented the Board on several interdenominational committees. Through the years the Society will "Thank our God upon every remembrance of her." After her retirement on April 30th, Miss Burr began residence in her new home at Colorado Springs, Col.

Mrs. Howard Wayne Smith, former President of the Board, was chosen to speak on behalf of Miss McKay. She expressed the affectionate goodwill of all by means of a delightful poem, "So Many Things Are Blue!" That wonderful color stands for LOYALTY, personified by Miss McKay. This attribute is part of her being and the cause of Foreign Missions has benefited by her absolute loyalty, her enterprise, and her ability. Blue also represents sacrifice and Miss McKay has made her service to the Society and the cause it represents her paramount concern in life. Mrs. Smith presented her with a brooch of forget-me-nots. Miss McKay will reside in Philadelphia, Pa.



ANNIE E. ROOT
New Woman's Board Treasurer

On behalf of the Board, office associates, women state Presidents and several women's state Boards, Mrs. Wigginton presented to Miss Burr and Miss McKay necklaces made of "greenbacks," a tangible evidence of the sincere appreciation and affection of the women they served.

Mrs. Palmer closed the program with prayer.

New Secretary and Treasurer of Woman's Foreign Board

The Woman's Foreign Mission Board announces the appointment of Miss Irene A. Jones as Home Base Secretary and Miss Annie E. Root as Treasurer.

Miss Jones has been for the past nine years Dean of Women and Instructor at Eastern Baptist Theological Seminary, Philadelphia. Her undergraduate college work was done at Cornell University and her M.A. degree was secured in Student Personnel Administration at Teachers' College, Columbia University. Her residence work for a

Ph.D. degree at the University of Pennsylvania is near completion. She comes with wide experience in the denomination and has given consistent service in her local church and knows church problems. Her home is in Carbondale, Pa. She will assume her new duties September 1st.

Miss Root is a missionary to China under the American Baptist Foreign Mission Society. She brings to her new position two terms of experience with foreign field budgets and treasury details as well as teaching in the University of Shanghai. Recent service in the Treasury Department of the Society further equips her. Miss Root had to leave Shanghai in December of 1940 and had a return sailing date set for December of 1941, but December 7th of that eventful year changed plans. Miss Root received her B.A. degree *cum laude* at Linfield College, McMinnville, Ore., and has taken courses at Berkeley Baptist Divinity School, the University of California and New York University. Her home is in Idaho. She assumed her new duties at the beginning of the new fiscal year on May 1st.

Inflation in China

Missionaries in West China report what inflation means in terms of everyday living. The cost of Chinese food at the end of January, 1943, was 58 times that in 1937, clothing 150 times 1937 cost, coal 75 times, wood 100 times, electric light 32 times. Ordinary second-hand kitchen utensils for one family require \$15,000 Chinese currency (\$19 to one U. S. dollar). Many necessities are not available at any price. Prices quoted below are in Chinese currency.

WEST CHINA: In August, 1942, milk in Chengtu sold for \$4 to \$6 a cup on the streets. A large tin of Carnation milk cost \$110 or \$6 U. S.; 5 sheets cost \$1,550; towels,

\$100 each; 3 pillow slips, \$200; 1 comforter, \$1,150; 1 second-hand sweater, \$500; 1 pair men's shoes,

The Mission Compound

Miss Dorothy E. Wiley, evacuee missionary from Burma re-located at Nellore, South India, in describing with enthusiasm her new home gives an excellent picture of any missionary compound and of the Nellore compound in particular. With a little cleverness and children's blocks and construction materials the whole setup could be duplicated as a setting for a program on South India. "Let me take you on a tour of our compound," she writes. "The area of our domain is about the size of a large city block and within its bounds are the Lone Star Church, the Woman's Bible Training School, the Teachers' Training School and Model School, and the Girls' High School. The church is between our bungalow and the road, the Bible School to our rear and left, and all else to our right. All around each of the main academic buildings are boarding quarters, infirmary, teachers' houses, wells, pumps, auxiliary buildings, playing fields and gardens. A great deal of emphasis is laid on physical education and on gardening, much more so than in Burma. It is very interesting to see these girls in their long, graceful saris, playing tennis, or badminton, or riding bicycles, or weeding tiny planted plots." A mission station may be a combination of such a school compound, a church compound, a hospital compound, industrial compound, boys' compound or whatever work may have developed in that location.

NOTE.—This column from month to month aims to give facts of current interest and aids to programs on missions.—Ed.

\$1,200; coal, \$35 per day; board, \$58.50 per day; sugar, \$24-30 a pound; electric bulbs, \$162; typewriter, \$12,000.

SOUTH CHINA: (A "catty" is about 1½ pounds.) Rice, \$10.00 a catty; native flour, \$19 a catty; sugar, \$10.50 a catty; 1 egg or 1 orange, over \$1 each; soda, \$90 a lb.; pork, \$1.50 an ounce; beef, \$14 a lb.; ordinary vegetables, several dollars a pound; cheap grade cotton cloth, \$2 per foot; yarn, \$400 a lb.; kerosene, \$13 a gallon; 1 bar Lux soap, \$8; 1 bar Palmolive \$10.

All salaries in the Baptist hospital in Kityang are paid on the rice basis. Drugs are "priceless."

The Woman's Board Meeting in Springfield

By MRS. A. J. MITCHELL

MANY State Presidents of Women's societies met with the Executive Committee of the Woman's Foreign Mission Board at Springfield, Illinois, May 20-23, and thus participated in the discussion of plans for post war service as well as present opportunities. Several joint sessions were held with the Board of the American Baptist Foreign Mission Society and others with the Executive Committee of the Woman's Home Mission Board. The Central Baptist Church of Springfield, together with its Pastor, Dr. V. L. Shontz, and Mrs. Shontz, proved to be gracious hosts in true hospitality.

Basic principles and problems in missions were given consideration. Many missionaries now at home on furlough are preparing themselves in additional spiritual fitness and through courses of study in public health, preventive medicine, agriculture, rural reconstruction, handicrafts, the Christian home and family life for larger service on return to their fields.

(Continued on page 383)

TIDINGS



FROM THE FIELDS

Many Things to Ponder In a Japanese Relocation Camp

By ESTHER MARY MCCOLLOUGH

Observations on life in a Japanese Relocation Camp where people die, are baptized by immersion in the neighboring Baptist church because their camp has no baptistery, and are proud of their sons who as Japanese American citizens are in the U. S. Army

AT the time of the evacuation of Japanese from the West Coast, Mrs. Imamura, like about 60 others who were seriously ill, was left in a hospital in Seattle. While there, Miss Florence Rumsey led this Japanese patient and seven others to accept Christ as Savior. Because Mrs. Imamura so longed to see her family she was finally sent to the hospital in the Minidoka Camp, but died a week later. Her funeral service was conducted by Rev. S. Hashimoto, formerly pastor of the Japanese Baptist Church of Seattle. A cold wind was howling through the camp as we went to the funeral. The minister repeated the 23rd Psalm. As two of the Christian women sang "Home, Sweet Home," my eyes filled with tears. From the windows of the hall I could see the barbed-wire fence, the barren sagebrush country, the tar-paper barracks, and I could hear the whistle of the furious wind. Then I thought, "Mrs. Imamura's shell is in that casket, but her soul has gone to be with her Lord. She is free from all barriers."

The camp administration recognizes only three churches: Buddhist, Roman Catholic, and Federated Protestant. The wor-

ship services were held at first in the dining halls but now in the recreation halls, just simple structures furnished with chairs and pianos. The attendance is good and the response deeply spiritual. Since there is no baptistery in the Relocation Center, permits have been granted to six young people to go to the First Baptist Church of Twin Falls for immersion.

If you could visit some of the one-room homes in the center you would see the homemade furniture and the vegetables growing in jars to give the touch of green. You would meet Japanese American soldiers from various army camps visiting relatives and friends.

Program Chairman Attention

Send for a free packet containing *The War Hope Chest* with poster and all material needed for the production—not of a play but of a timely program.

BAPTIST MISSIONARY
TRAINING SCHOOL
2969 Vernon Avenue,
Chicago

At widow Sakai's home, made colorful by her paper flowers, she would proudly and gladly show you the picture of her son Paul in uniform. He is fighting in Africa, for his country, the United States of America. Next, let us walk the long winding road up to the Hayashi home, where you will note a star in the window, a star for their son Joe in training at Fort Riley. Step inside and on the wall see the big American flag 10 ft. x 5 ft., given in memory of Eugene, their second son, who died in a Colorado Training Camp. A Caucasian officer presented the flag to the mother of Eugene.

Yes, there are many things to ponder, many problems to solve but also many causes for thanksgiving. The W.R.A. officials and the school teachers are sympathetic and interested or they would not have chosen to work in such surroundings. If we can adjust to unexpected and adverse circumstances and pray with new humility, "Thy will be done," surely we can build Christ's Kingdom even in a concentration camp.

Our ten Relocation Projects need your prayers. Our Japanese young people going out of camp to school and to work need your prayers and your help.

Shall They Have Beer?

At the moment of this writing the question of whether to allow beer to come into this Japanese Relocation camp or not is still pending. The beer supporters insist that on special occasions beer should be on hand to aid in the festivities. Under prevailing cir-

cumstances. liquor is being consumed secretly. The drinkers say that this vile home-made liquor is bad for our health. Yet were all individuals to have free access to beer, the effect upon the camp would be disastrous. The latest poll reveals that opinion on the matter is rather evenly divided with the "No's" holding a slight edge. We think and hope that the final decision will ban the entry of beer. It is rather difficult to understand the administration's reason in permitting a matter of this nature to come up for popular vote, while all other issues relative to public welfare are dealt with by the administrative heads.—*Dick H. Akagi.*

NOTE.—Mr. Akagi is an outstanding young Baptist leader at Manzanar and was one of the most dependable and active workers in the church at Terminal Island before evacuation.—*Ed.*

A Warning and a Thank You

On May 3, 1943, a White Cross package, containing paper, bedspread, blanket and towels, was received at Baptist headquarters from the American Railway Ex-

press. Neither name nor address of sender were given, nor any instruction as to where the parcel should be sent. We are sending the box to Rev. S. R. Dunlop, 414-12th Street, Sparks, Nev. We thank the church or group who prepared the box. We also **WARN** that *Overland White Cross packages should not be sent to 152 Madison Avenue, New York, N. Y.* White Cross for Home Missions should be sent directly to the fields. Always the name and address of the sender should be included in the box.—*Alice W. S. Brimson*, Executive Secretary.

She Was Not Satisfied To Be an Ordinary Teacher

The leader of the Junior Department of the Chinese Baptist Mission School in San Francisco was away for the day so the boys and girls carried out the program. Never have I seen it done better in any school, nor have I seen more earnest attention on the part of my group. The superintendent of this group is a young Chinese woman from one of our small rural fields, a very discouraging one from which we expected little. When this girl

moved to San Francisco she came to the Chinese church, was soon baptised, and gladly accepted a position as teacher in the Junior Department. She was not satisfied to be just an ordinary teacher but set about to make herself as efficient as possible. When she became superintendent she set her goal high and studied and worked to reach it. The conduct of the worship service by her pupils that day showed how well she had succeeded.—*Mildred Cummings.*

Important Notice To White Cross Workers

Miss Mildred Cummings requests that White Cross material should **NOT** be sent to her. Packages addressed to Miss Cummings must be resent to fields; this takes money that should be used for other needs.

Packages for Japanese Relocation Centers may be sent to the following addresses: Miss Esther McCollough, 333-2nd Avenue, N., Twin Falls, Idaho; Mrs. May Katayama, 16-09-E, Denson, Ark.; Rev. J. Morikawa, 35-2-A, Poston, Ariz.

Clothes for babies and older children are needed everywhere.



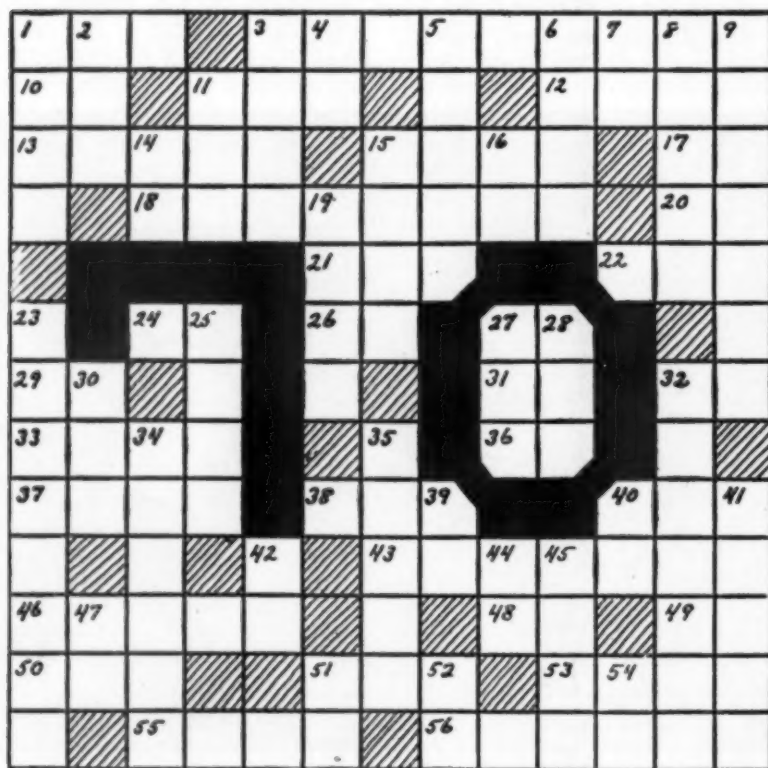
Chinese dinner at the First Chinese Baptist Church in San Francisco, in honor of Mrs. H. S. Palmer, President of the Woman's Home Mission Society, seated at left. Mrs. A. E. Caldwell is in the center

MISSIONS CROSS WORD PUZZLE

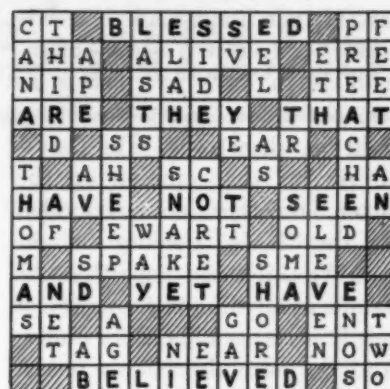
No. 69—The Lord's Prayer

ACROSS

1. "... when ye pray, use not vain repetitions." Matt. 6:7.
4. "and the . . . , and the glory, for ever." Matt. 6:13.
9. Scold.
11. "what . . . right hand doeth." Matt. 6:3.
12. "For thine is the . . ." Matt. 6:13.
14. "If I should . . . with thee, I will not deny thee." Mark 14:31.
16. South Dakota.
17. Man's name.
19. Hawaiian Lava.
20. "I am . . . in my Father's name." John 5:43.
22. Dove's call.
23. City of Benjamin. I Chron. 8:12.
24. "With a great . . . obtained I this freedom." Acts 22:28.
25. Doctor.
26. "pray to . . . Father which is in secret." Matt 6:6.
28. "he that doeth the . . . of my Father." Matt. 7:21.
29. "That thine alms may . . . in secret." Matt. 6:4.
30. Exclamation. 31. Yard.
32. Daughter of Zachariah and mother of Hezekiah. II Kings 18:2.
34. and 38. "Thy will be . . . , as in heaven, so in . . ." Luke 11:2.
36. "of your Father which is . . . heaven." Matt. 6:1.
38. See 34 across.
40. Unit of work.
42. Last word of prayer.
44. ". . . the hypocrites do." Matt. 6:2.
45. "nor by the earth; for . . . is his footstool." Matt. 5:35.
- 46 and 47. "unto thy Father which . . . secret." Matt. 6:18.
49. "given to hospitality, . . . to teach." I Tim. 3:2.
50. Chapter in Matt. beginning "And he entered into a ship."



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NO. 52.

Last Month's Puzzle

51. "After this manner therefore . . . ye." Matt. 6:9.
 53. "but deliver . . . from evil." Matt. 6:13.
 54. "which art in . . ." Matt. 6:9.
 57. "Many will say to . . . in that day." Matt. 7:22.
 58. "And . . . us not into temptation." Matt. 6:13.
 59. "as we . . . our debtors." Matt. 6:12.
- ### DOWN
2. Rodent of West Indies.
 3. "standing in . . . synagogues." Matt. 6:5.
 5. Correct.
 6. "he shall in no . . . lose his reward." Matt. 10:42.
 7. "the harvest is the . . . of the world." Matt. 13:39.
 8. Right Guard.
 9. Back, a combining form.
 10. Amount. 13. Destiny.
 14. "Give us . . . by . . . our daily bread." Luke 11:3.
 15. "This is my beloved . . ." Matt. 3:17.
 18. ". . . Father." Matt. 6:9.
 20. Coquettish. 21. Cut.
 22. Ancient monks. 24. Cunning.
 25. "And forgive us our . . . s." Matt. 6:12.
 26. Though.
 27. "whatsoever things are . . ." Phil. 4:8.
 29. "shut the doors, and . . . them." Neh. 7:3.

30. "wherewith the . . . number of them is to be redeemed." Num. 3:48.
33. Jesus the Savior of Men (Latin initials).
35. Son of Judah. Gen. 38:3.
37. North America.
39. "it hath been said, . . . eye for . . . eye." Matt. 5:38.
41. ". . . us this day." Matt. 6:11.
43. One who makes friends easily.
44. An arched roof.
47. A Benjamite. I Chron. 7:12.
48. "Hallowed be thy . . ." Matt. 6:9.
49. "shall bore his ear through with an . . ." Ex. 21:6.
50. Three fifths ivory.
52. "your Father knoweth what things . . . have need of." Matt. 6:8.
54. . . . kf is handkerchief.
55. Africa. 56. No good.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

"THY PEACE"

Significant creative thinking and plans for the new year emerge at the women's meetings in Springfield

By CLAIRE G. CHANDLER

MORE than 60 Baptist women leaders, a cross-section of Baptist women who had had wide experience in programs for woman's work, met in Springfield, Illinois, May 20-23, to make plans for next year. Then sessions really began a week in advance, as state leaders crystallized their thinking and sent their comments to leaders of discussion groups. There were six such groups in Springfield. Later in a committee as a whole, the full program was discussed. Timely suggestions became recommendations to be studied further by the National Committee on Woman's Work and presently to become part of the program for 1944 in every woman's society. Decisions made will be sent to all State Presidents for prompt action.

The discussion groups and their leaders were as follows:

Leaders' Guides—MRS. H. S. PALMER

Organization Efficiency—MRS. FRANK C. WIGGINTON.

Program Building—MRS. JOHN C. KILLIAN.

Post-War World—MRS. LESLIE B. AREY.

Objectives—MRS. E. W. PARSONS.

Finance—MRS. J. W. McCROSSEN.

Discussion group assignments insured a varied background of experience. Women entered their groups "empty of self, ready to share, letting the fusion of ideas bring strength to tomorrow's plans." Later the entire group studied each report and its recommendations. In a real sense, women from every state thus participated in building the 1944 woman's program. Only a few decisions can be mentioned.

The program theme will be "Thy Peace." A righteous and lasting peace and its implications for world Christianity constitute the most urgent study for Christian groups to undertake in today's world. Every effort will be made to prepare helpful program and devotional material earlier than usual.

The appeal to the eye of all literature was recognized to be of great importance. More posters, charts and attractive personalized and illustrated leaflets were urged. The high quality of literature now available was emphasized.

The question, "Shall gift boxes be continued?" brought answers affirmative from all but three states. The overwhelming success of gift box returns, which this year produced \$133,000, or \$10,000 more than last year, suggested no change. The only change was for a more convenient form, a gift box flat enough perhaps to put in a purse. It was again thought wise to recommend the monthly opening of gift boxes. The National Committee will study the possibility of suggesting monthly projects.

It is hoped that Red Cross supplies and plans will be made flexible enough so that practical help and relief can quickly reach areas of greatest need as emergencies arise.

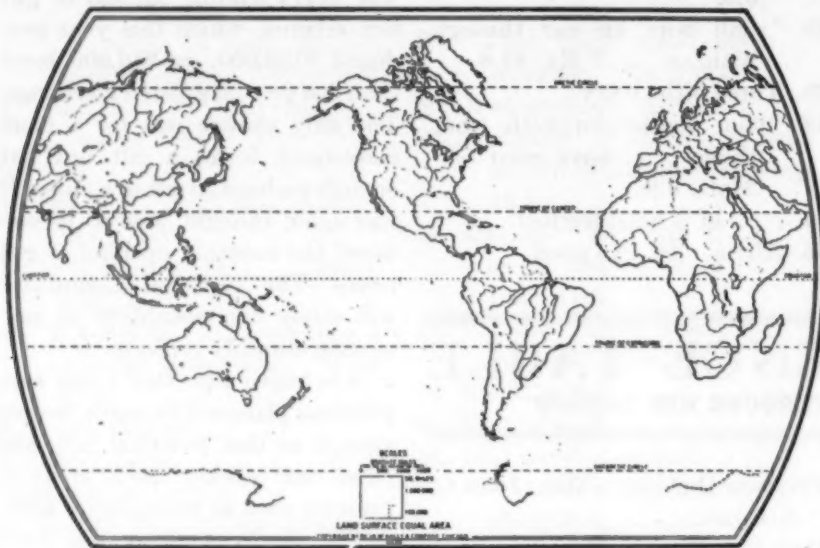
The needs of every age level were recognized, with special consideration to young adults in building local church programs. The appointment of a Chairman on the Christian home was urged to emphasize the increasing importance of a united family response.

New Leaders' Guides, with additional sheets of historical data and other information, will be printed. Several changes in objectives will simplify or expand the work in several departments.

The Conference discussed the question of a new slogan to catch fresh attention and enlist deeper loyalty. Women are being asked to help formulate such a slogan, comprehensive, simple, inspirational. *Can you suggest such a slogan?*

The retiring Chairman of the National Committee, Mrs. John C. Killian, introduced the new officers. Mrs. E. W. Parsons, new Chairman for 1944, closed the session with prayer and thus brought the practical work of the day into a spiritual unity, sending those present back to their homes and churches with a new sense of motivation and mission, ready to project the deep desire of Baptist women to serve a stricken world in such a day as this.

MISSIONARY • EDUCATION



Your Church in the World

Latin American Festival

IMMANUEL BAPTIST CHURCH,
ROCHESTER, N. Y.

HAS your church found its place in the world? In these days when young men and women are going out from our midst into many far-away places, our church should know where they are. Indicating places to which they have gone may be done by placing *blue* stars on the exact place on the world outline map. This activity could well be undertaken by an older Junior or Junior High group in the Church School or Junior Church session.

This map suggesting the location of friends and their position to our Baptist mission interests may be used as a missionary education activity with all church groups.

This "Latin-American Festival" concludes the year's "Mission Study Emphasis" on our Evangelical Work in Latin America which has been followed in all the departments of our church program. We are deeply indebted to the Committee of the Women's Alliance which has planned and supervised

the programs with its exhibits, and also to the many good friends who have loaned their valuable curios for this occasion.

The motion picture, "The Forgotten Village" by John Steinbeck, has been secured through the Harmon Foundation of New York. Its realistic portrayal of the facts of primitive village life in Mexico makes a vivid background for the work which we, through our mission enterprises, are seeking to do. Our own Baptist Hospital in Puebla is extending its Christian ministry in the midst of just such scenes as are here portrayed.

The Exhibits

1. *The Flags* of 20 Latin-American Republics—in the halls—by the Junior High School girls.

2. *Latin-American Curios*—in the Primary Room—from the Rochester Museum of Arts and Sciences.

3. *In the Kindergarten*—(a) *Three Latin-American maps* colored by the Junior children; (b) *Picture book and exhibit* made by the kindergarten children; (c) *Mat weaving* by the Primary children; (d) *Curio exhibit* loaned by interested members.

4. *In the Church Parlor*—*Curio exhibit* loaned by interested members and the Rochester Museum of Arts and Sciences.

5. *The Missions Map* of Latin America made by the Senior High Group and the *Exhibit of Photographs* loaned by one member.

The Program

1. The tour of Exhibits.
2. A Word of Welcome and Appreciation.
3. Latin-American Games illustrated by the Junior Children.
4. Solos—"Estrellita" (Little Star).
5. "The Forgotten Village"—Part I.
6. Latin-American Songs by quartet: "La Golondrina" (The Swallow)—seradell; "Ay, Ay, Ay"—Creole Song; "Cielito Lindo" (Beautiful Heaven)—Mexican Folk Song.
7. "The Forgotten Village"—Part II.
8. Brazilian Songs.
9. The Story of "The Christ of the Andes" by the Senior High School group.
10. A Closing Devotional.

In preparing the school and church members for the coming World Parish Days this fall, this map may be used. Find the location

A BOOK OF
REMEMBRANCE



1943

**Bible
Book-of-the-month**

EPHESIANS

For June

JEREMIAH

For July

JAMES

For August

**Suggested Bible readings
for the next three months
are listed here, since this
will be the last issue of
MISSIONS until September.**

of all our Baptist mission fields on the map in the Book of Remembrance, pages 4 and 5. Place on the world map a red star indicating each field.

Know Your Tools

Every workman needs to know the tools for his job, as well as how to use those tools. In our churches it is a difficult matter to help leaders and those responsible for the ongoing program to know all the available channels from which they might receive help.

Missionary education should be integrated into each function and organization in an already existing total church program. Where and how this can be accomplished is simply set forth in a four-page folder *A Program of Missionary Education in the Local Church*. Part of our responsibility is to help any who are building a program of Missionary Education. All leaders will benefit from an intensive reading of *Missionary Education In Your Church* by NEVIN C. HARNER and DAVID D. BAKER. This book contains up-to-date methods showing how to make Missionary Education live.

There are available complete study and worship programs for all

age groups in the church—adults, young people and children. You may secure complete information about all materials from *The National Missionary Reading and Study Program*.

You have probably already received your copy of *The World Times*, the Baptist newspaper bringing to each reader a complete survey of all the work of our denomination. You will find reviews of the newest missionary study and reading books; lists of materials needed for a total program of Missionary

Education in the church; much informational and inspirational material for use with various groups in your church.

The September issue of *MISSIONS* will carry complete news of all materials coming out this summer that will enrich and guide program planning in missionary worship and study.

Be watching for these publications! Hand them on to someone else who is responsible for Missionary Education. Be an intelligently informed church!

BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:—

Last December when the National Council of the Baptist Youth Fellowship met on the campus of Kalamazoo College one of the important actions taken was to include in the membership of the Fellowship all young people 12 to 14 years of age. This group is often designated as the Junior High group. In a local church, where there are enough of these young people, a Junior High Fellowship may be organized embracing all the young people of these ages. The Ann Judson Chapter of the Guild and the Royal Ambassador Chapters would continue as groups within the single inclusive Junior High Fellowship.

One of the finest things to happen in connection with this group of young people is the appointment of Rev. Clarence B. Gilbert as Junior High Secretary. He joined the staff of the Baptist Youth Fellowship April 1st and will be working with the other staff members in the interest of all young people but will give special leadership to a program for Junior High youth.

On page 350 of this issue you can get a close-up of Mr. Gilbert. Right

here and now we give him a hearty welcome and tell him how glad we are that he has come to work with us. He will be a great pal of all the Junior Highs and a helpful friend to all their leaders. To help you know him a wee bit better I have the pleasure of introducing him to you here and he will speak for himself.

Very sincerely yours,

Eli P. Kappan

Dear New Friends:—

This meeting one another through the column of *MISSIONS* may not be the best means of getting acquainted, but it certainly does express our common interest in World Service. It has been a real inspiration for me to become a member of your Baptist Youth Fellowship staff. Although less than two years old, the Fellowship has made a great name for itself in our denomination. As Junior High secretary, I pray that I might be able to make a humble contribution to your expanding work.

The more one works on this Junior High program, the more challenging it becomes. I was talk-

ing with a friend of mine the other day who told me of an interesting experience he had. Several years ago when he was a young pastor in his first church, he taught a class of Junior High boys. They were the usual run of boys, lively and restless.

One of the boys, a very bright lad, seemed to create more of a problem than the rest. He was inattentive, would place his feet on the table, throw paper around, slam hymn books and disturb the class in general. Finally in desperation, one Sunday my friend sent the boy home telling him not to come back. The boy didn't come back. A church down the street, however, with an active program and understanding leadership took the boy in and developed him into one of their church pillars. My friend, observing what another church could do, profited from that experience and restudied the whole problem of Junior High boys and girls until he had developed in his own church an attractive program of Christian living for them with a patient and understanding leadership.

This lad was fortunate that some other church did pick him up. More often this is not the case. There are many more Junior High boys and girls who drop out of church for one reason or another and are picked up by street gangs or some other group and are lost forever to the church. The Baptist Youth Fellowship is committed to the task of helping our churches render more helpful leadership and guidance to the Junior High's. It is easier to keep boys and girls in the church than to win them back after once they have dropped out.

The editor of *Fortune* magazine recently referred to these youth as "the architects of tomorrow." Indeed they are that. The *TEENS* story paper is carrying this new caption: "For the Builders of Tomorrow's World." The world to-



Oliver deW. Cummings, Clarence B. Gilbert, and Elsie P. Kappen in the office of the Baptist Youth Fellowship

morrow is going to depend a great deal upon the Christian idealism and world vision that we build into their young lives. Those who have gone before, under the challenging leadership of Christ, have preached the Gospel all over the world. The builders of tomorrow must be given that vision so that they can continue this work so ably begun. It is only with this world vision, that the Baptist Youth Fellowship can march with their banner, "this Generation WITH CHRIST can change the world."

We are eager to discover all we can about Junior High programs that are meeting with success. I will be glad to have you write me about the work being done in your church with Junior High Boys and Girls.

Cordially yours,

Clarence B. Gilbert

Youth Staff

Meet the staff of the Baptist Youth Fellowship. Left to right they are Dr. Oliver deW. Cummings, the General Secretary, Rev. Clarence B. Gilbert, Junior High Secretary, Miss Elsie P. Kappen, Missionary Education Secretary.

The picture was taken in the New York office of the Fellowship, 152 Madison Avenue, New York City. Just out of sight through the window at the right is the Empire State Building. Miss Kappen says she keeps it on her desk as a paper weight. This is the office where she spends most of her time and where she may be addressed. All the staff use this office when in New York. Miss Kappen's responsibilities are missionary education plans for all young people and suggestions and help to World Wide Guild groups. Dr. Cummings has general oversight over the affairs of the Youth Department of the Council on Christian Education and of the Baptist Youth Fellowship. Mr. Gilbert will concentrate on plans for young people 12 to 14 years of age.

The two latter staff members may be addressed at 1701 Chestnut Street, Philadelphia, Pa., where the Baptist Youth Fellowship has its Philadelphia office. The two offices are maintained in order to keep in vital contact with all the agencies of the denomination which the youth program undergirds.

These are your offices. The staff would like to welcome you to them whenever you can pay a visit.

The Youth Fellowship in *The World Times*

A Baptist newspaper, a single issue, is to be distributed in all the churches June 6 which is being called Convention Sunday. In the newspaper the Northern Baptist Convention comes to the local church for there will be no Convention session this year.

The Baptist Youth Fellowship is very much a part of the Convention so it has a real place in *The World Times*. Note the youth page. You too better also look the paper through carefully for other items of interest to Baptist youth.

Why not use the paper as a basis for a young people's meeting or see

that clippings from it get onto a bulletin board. *The World Times* is one of the finest opportunities for getting news about the Fellowship to every Baptist church.

Friends in Mexico

The Guild Chapter at Randolph, Mass. had an interesting time in their study of Mexico. Through the travel folders they ordered and through correspondence with Miss Rena Button a Baptist missionary they brought the people of Mexico closer and found them friendly. This chapter is pictured here with the Christian flag they purchased and presented to the church.

A Boys' Program on National Sports

I. Preparation

1. Study some national sport or folk-game of several countries other than your own.

2. Organize your group to play one of these games.

II. Service

1. Plan and conduct a "national sport social" for the young people of your church and teach them several of the games you have learned. Be sure that you have a well-thought-out plan for the whole evening before you begin.

2. Have the Athletic Coach of your school, or someone else who is qualified, teach the group folk-songs and folk-games.

3. Obtain moving pictures of a cricket game to be shown during the evening.

4. Ask the girls' group (perhaps W.W.G.) in your church to plan the refreshments, giving attention to the possibilities of national dishes in the planning.

III. Fellowship

1. Suggested Guests: Boys and girls from the countries you have studied in learning these games.

Boys and girls whose parents were natives of these countries.

World Wide Guild

This program is an excerpt from *Hero Craft* prepared by Theodore L. Conklin. The course consists of 12 projects based on *Missionary Heroes Course II* by FLOYD L. CARR. It may be obtained for 10¢ from the Department of Missionary Education.

Theme For 1943-44

Guild girls have made large use of a yearly theme which serves to lift up and bind together the ideals lying back of the entire program. The theme has been of a visual nature so that as it is portrayed on

program covers, banquet decorations, posters, or as the theme of a rally or house-party program it is kept in evidence throughout the year.

The theme for 1943-44 is *Widening Circles of Fellowship*. While Guild groups will use it widely, it is not confined to their use, for the Guild is now a part of the Fellowship and it may well lift up for all young people this year the meaning and purpose of our new youth movement.

It represents the outgoing quality of our youth work. The Fellowship is not something created for ourselves primarily but rather the unifying of our energies for the sake of the outreaching cause of Christ throughout the world.

Widening Circles of Fellowship leads us to think of the church and the denomination to which we belong, to those others in the community we hope to win, to those who have gone out from our groups into National Service, to the missionaries on far lines here and elsewhere, to those Christian young people of other races and lands with whom we will be working increasingly.

The Fellowship with which we are concerned is one of service and action for Christ. Our vision reaches out to those days of reconstruction and postwar service which will demand so much of youth. Therefore we must be concerned now that our Fellowship be something which has deep roots in the things of God and strong ties with one another, growing in numbers, and widening in understanding, that the Baptist Youth Fellowship may be a channel by which God's love and purposes may flow out to the world.

Guild groups will enlarge their circles to take in all the girls of the church. Strong Guild groups will help the Fellowships, of which they are a vital part, to be constantly



The World Wide Guild Chapter in Randolph, Massachusetts



Myrtle Sowards of East Liverpool, Ohio, holding a Cherokee Indian baby

growing in vision and effective service. Guild Chapters can keep the theme of the year before the young people of the church and so widen the circle of youth's ministry.

World Wide Her Interest

Myrtle Sowards, President of the Rebecca Woods Junior World Wide Guild of East Liverpool, Ohio, is personally interested in all kinds of missionary work. Through her the Chapter touches home and foreign fields. She was born of missionary parents, in Moulmein, Burma. A year ago on vacation, she visited among Cherokee Baptist Churches in North Carolina. Here is her picture taken at the Yellow Hill Church (David Owl's home church), holding a Cherokee baby.

It Begins in October

As was noted in the May issue, missionary programs for the whole youth group begin in October with a program each month in TOPIC.

Guild girls will have program booklets as usual based on the study books. (See May MISSIONS.) Guild programs should also begin in October in order that young people may be undertaking their study on the current themes all at the same time.

For those Sally Peck and Alma Noble Chapters who wish to carry on a program of study through the

summer a packet is suggested which contains a booklet of four programs and other materials: It is called *Traditions of American Living Today*. It is 25 cents and may be ordered from the Department of Missionary Education, 152 Madison Avenue, New York, N. Y. Ann Judson Chapters may wish to use copies of the plan book, *People Who Have Made a Difference*—Ezra Young, 25 cents, and the reading book *Tales From East and West*, Margaret B. Cobb and Ezra Young, 50 cents.

Why I Read MISSIONS

At the National Council meeting in Kalamazoo last December it was amazing to discover how little even the youth leaders knew about the denomination and its program. Again and again we, who were urging the adoption of certain measures, had to be told what the denomination was already doing along these lines. In these times we must all cooperate or we shall all fail, so, in order to be effective youth leaders in our local, state or national



Robert Towner, Eastern Vice-President and Kenneth Dannenhauer, Financial Secretary of the Baptist Youth Fellowship

fellowships we must know what is going on in all of our Baptist circles. One way to keep up to date is to read our Baptist periodicals of which MISSIONS is one of the best. There is no question but that MISSIONS should be read regularly by every wide awake Baptist youth. —Kenneth Dannenhauer, Financial Secretary of the Baptist Youth Fellowship.

MISSIONARY EDUCATION FOR CHILDREN

Children's World Crusade

Dear Boys and Girls:

Summer is here once again. What fun these long, happy days hold for each of you. I can just hear you saying, "Three cheers, school is out. Now I can play all day." Will it really be fun just to play all the time?

You know I read a story about a little boy and girl who thought it would be wonderful just to play all day. One Saturday Mother asked Jimmy, the little boy, to clean up the yard. Mother asked Dorothy to dust the furniture. But Jimmy and Dorothy wanted to go to the park to play. Mother packed a basket of lunch and the two little children

went off leaving all the work for Mother.

Jimmy and Dorothy ran to the park.

"Let's slide," called Dorothy.

"No, let's play ball," said Jimmy.

The children played a little while at each. By ten o'clock they were hungry so out came the lunch basket.

"Oh, this is good," said Dorothy, biting into a good sandwich.

"Wonder what Mother is doing now?"

"She asked me to clean the yard," answered Jimmy.

"Mother asked me to dust," said Dorothy.

Both of the children were very quiet. Lunch didn't taste quite so good when they began to think about their Mother and the work she was doing. Dorothy and Jimmy tried to play again, but it wasn't fun.

"Let's go home and help Mother," said Dorothy.

"Yes, let's," said Jimmy. "I hope she hasn't cleaned up the yard."

The children raced to see who could get home first. It was a tie! They both reached the front door at exactly the same time.

"Mother, Mother, we're home to do our work," called the children. That evening before it was dark, two tired little children tumbled into bed. Tired, but happy, I should have said, for they had been good helpers all day.

During these long summer days it is good to work, as well as play. Do you remember in your Sunday School lessons you have learned this verse, "Be ye doers of the word, not hearers only." On Sunday we learn how to be kind, helpful and thoughtful. Through the week we have a long time to practice what we learned on Sunday.

I hope you have a very happy vacation.

Sincerely your friend,
Florence Stansbury

New Stewardship Project

WORKERS TOGETHER

Jesus has said, "It is more blessed to give than to receive." Difficult though it is to help children understand this phase of our basic missionary program, there is a way to make this vital experience more worshipful and meaningful.

"Workers Together" is a delightfully illustrated book especially prepared for Juniors. In these sixteen pages have been gathered together eight choice stories of nationals of many racial backgrounds, who early learned to know



and love Jesus Christ, and who today are helping their people to know Him as a personal Saviour.

These biographical sketches with illustrations will prove to be a most effective way of teaching the values of the missionary program of our denomination. In making friends with these people who are living today, our boys and girls may be helped to feel that they have a part in this Christian world fellowship through their gifts and service.

Each child should have his own book. This material is free and may be secured from the Council on Finance and Promotion or the Department of Missionary Education, 152 Madison Avenue, New York, N. Y.

The Church and America's Peoples

Presenting the Home Mission Study Theme for 1943-1944.

The Pig Tail Twins and *Tommy Two-Wheels* serve as excellent background material for this year's mission study theme. In each of these we have an interesting reading study book that introduces us to the children of many national backgrounds. The stories picture in child-like language the national backgrounds and traditions of many groups, as well as their cultural contributions to America, their home.

When one realizes the world interests of children today because of present conditions, our study is peculiarly significant. In school, over the radio, through the unique visual aids in the newspapers, children are intelligently aware of other peoples and conversant with names of national groups, places and countries. Almost every family has at least one member in some far away corner of the earth. So the lines of children's interest and knowledge grow.

In this study we desire to help children not only to appreciate peoples of other national backgrounds who had made America their home, but also to provide opportunities to know some of these friends. Through this study children will



see how our church has helped to be a good friend to hundreds of lonely people who know not our language or our way of living.

We hope that through this study every group will make a very real effort to seek out some family in the neighborhood that needs friends, become acquainted with them, and especially if there are children in the family see that they are invited wholeheartedly to participate in the activities of the Vacation Church School. This is a practical demonstration of the words of Christ who said, "For I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in. . ."

In addition to the study book the Baptist Children's Packet *Americans All* will provide pictures, stories, worship suggestions and activities. These will show how not only our church has been faithful to its trust, but how we too may have a part in fulfilling that trust.

The teacher may develop the unit using some of the following suggestions:

1. Be familiar with the above listed materials.
2. From library secure pictures of many peoples of various national backgrounds.
3. Secure books from library that show how children of other countries have found a happy home in America. See "C.W.C. Leader's Materials" for book titles.
4. Discover what national holidays people from other countries celebrate.
5. Secure large map—"America—a Nation of One People from Many Countries"—from Council Against Intolerance in America. Lincoln Bldg., New York City, free.
6. Acquaint children with national heroes of other countries.
7. Study festival and party traditions of other peoples. See "Fun and Festival among America's peoples."
8. Listen to the best music other countries have given to us, and read the story of the musician's life.

9. Learn the games of children of other lands ("Children's Games from Many Lands" by Nina Millen).

10. Through the whole ten days consciously build friendly attitudes toward peoples of all countries. Especially if there should be one of that group in your Vacation Church School, help the child to feel a warm sense of welcome and belonging.

11. Offering. Provide opportunity for children to participate in an offering.

The major emphasis after something of the background is built up must be on developing attitudes of sympathetic understanding of the problems and needs and what we as Christians must do to help in the solution of the situation.

Our Christian work should receive the major portion of the emphasis. Pictures of our schools, churches and workers are available and should be given a prominent place in the study itself.

For additional help write to the Department of Missionary Education, Baptist Board of Education, 152 Madison Avenue, New York, N. Y.

The Belgian Congo

An effective way of presenting a particular mission field and its work to Primary children:

The Primary Department of our Sunday School was asked to have a fifteen-minute program. We decided to make it missionary and present the Belgian Congo in Africa.

A black flannel map of Africa was made, about 13" x 15". This was placed on a board covered with white flannel. From white paper we made an outline of the Belgian Congo (3" x 4"). On the back of this, flannel was pasted. We copied from the small map of Africa in the map section of *All Kindreds and Tongues*.

We prepared an African house (6" high), a boy (4" high) and a palm tree (10" high). Also we made

three strips of white paper about 4" wide, with flannel on the back. On these we wrote in black crayola the three numbers 10,000,000, and 34,000, and 50. Then we prepared a 5" square of black paper (with flannel on the back), in the center of which we placed a white square showing the approximate relationship in number between the believers in the Belgian Congo and the total population of this field. Short statements were made with each of the above items, and we gave each to one of the children to place on the board one by one.

Here is how we used this material with the board in place covered with white flannel

1st child: "This is the map of Africa. It is all black to remind us of how much the people in this country need Jesus." (Placing map of Africa on flannel board.)

2nd child: "This is the outline of the field in which the Baptists are working in Africa. It is the Belgian Congo." (Putting in place the Belgian Congo.)

3rd Child: "This is the kind of houses people in Africa live in." (Placing house.)

4th child: "There are many palm trees like this in Africa." (Placing tree.)

5th child: "This is a little boy who lives in Africa. We need to send missionaries to tell him about Jesus." (Placing boy.)

6th child: "There are 10,000,000 people in the Belgian Congo." (Placing strip.)

7th child: "In this country there are only 34,000 people who believe in Jesus." (Placing strip.)

8th child: "There are only 50 missionaries to tell the Bible stories to these people." (Placing strip.)

9th child: "This black square stands for all the people in this country. The white squares are the ones who believe in Jesus and have been baptized." (Placing black square.)

10th and 11th child: Stood on platform and told the following incidents from the field:

One day missionaries in the Belgian Congo, Mr. and Mrs. Brown, were visiting in one of the Pygmy villages. They had a meeting there and when it was over the women wanted Mrs. Brown to sit and chat with them. They had never seen a white woman at such close view before and so were very happy because she stopped to talk with them. She gave them each a bit of salt. In a few minutes they got up one by one and went away. She thought they had had enough, but no, shortly they began coming back. Each one brought her an egg. It was a return gift for the salt. In this village they have a Christian evangelist who is a Pygmy.

One time a white man, a missionary, was adding some numbers together on a piece of paper. He dropped it and Toro, a little African boy, picked it up. He couldn't read it, but he looked and looked at it. It was so strange that he called it White Man's Magic. He ran and gave it back to the missionary saying: "Here is your magic." But the white missionary said "That is not magic but learning. You can learn to read it, too." "How can I learn to read and write?" asked Toro. Then the white man told him of the mission school where boys just like him could learn to read and write and many more things. Toro said, "It is a long walk to that place, but I am going, for I want to learn lots of things."

There were a few concluding remarks by the teacher, then all the Primary Department sang "Bring Them In."

Since that time we have prepared and given in much the same way others of our fields. All figures and information were again taken from *All Kindreds and Tongues*. By this method we have been able to place

before our eyes all ten fields and their relative need.—*Mrs. H. A. Wilson*, Tempe, Arizona.

Our Argentine Neighbors

By PEGGY AUNGST

The following poem was written at the conclusion of the mission study of South America.

South of the border,
Down Argentina way,
We picture a land of fiesta,
Where people are happy and gay.

We see the pink and blue houses,
Neatly standing in rows,
And there is a Spanish señora,
Humming happily as she goes.

Pretty girls in mantillas,
The men gay sombreros wear,
And the little Indian children,
With flowers bedecking their hair.

The people are laughing and talking,
And we hear the music play,
The young folks are merrily singing,
While the old to the music sway.

There's plenty of fruit to be eaten,
Plenty of fruit juice to drink,
Cakes and tasty dishes,
Everything of which I can think.

Yes, this is the land of fiesta,
This is the land of the gay,
And these are our good neighbors,
Down Argentina way.



The Children's World Crusade in Tacoma, Washington

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

The Open Door

This is the title of a booklet published at stated intervals by the Kansas Baptist Woman's Union to keep the women informed "in these uncertain days" when there is "less traveling by car and by train" and, consequently, smaller attendance at meetings. The title is well chosen, for the booklet does, indeed, give access to much important and timely information

concerning the work in general and Kansas' interests in particular. It is mentioned here because the idea of reaching people by mail is a good one; but chiefly because of the chapter titles which could be adapted to a news letter or annual report.

The chapter titles are *The Entrance*, a message from the president; *The Fireside*, "chats" by various state officers; *The Sanctuary*, "a place to meditate on things

holy"; *The Open Windows*, with views of home and foreign fields; *A Friendly Hand*, Christian friendliness and Christian citizenship; *The Sewing Room*, for hand service; *The Spice Cupboard*, the Associational Presidents' exchange; *The Recreation Room*, reserved for students and boys in the service; *The Clothesline*, "an airy place to hang our 'personals'"; *The Garden*, a place for "budding" youth; *The Editor's Desk*, *The Mail Box*, for subscriptions, material for future issues, etc.

Of especial interest is the prayer contributed by Bertie Cole Bays, which is reprinted here:

God, make the door of this house we have raised to Thee wide enough to receive all who need human love, fellowship and the Father's care, and narrow enough to shut out envy, pride and hate. Make its threshold smooth, that it may be no stumbling block to childhood, weakness, or straying feet, but rugged and strong enough to turn back the tempter's power. God made the door of this house the gateway to Thy Eternal Kingdom.

Please note that the booklet is not for general distribution, Kansas women receive it on a subscription basis.

"How Others Do It"

BOOKETERIA—*Well Balanced Menus Attractively Served*. Thus Trinity Baptist Church, Marion, O., announces its program on books—a good idea for these nutrition-conscious times.

One of the most attractive individual programs to reach *The Open Forum* came from a friend in the Third Baptist Church, St. Louis, Mo. It is the familiar design of an open book in two shades of green. On the left-hand page appears the name of the society, the name of the leader and the date of the meeting. On the opposite page is a seal with the words—

Read the Bible—The Sword of the Spirit. The following pages, marked by a ribbon bookmark, give the program (featuring a book review) and quotations concerning books. One of these defines a good book as one "which is opened with expectation and closed with delight and profit." (Isn't that what we hope for in our missionary reading?) Also from the Third Church is a program booklet, circular in shape, with the Western Hemisphere sketched on the cover. This was used for a program on the goals of the Baptist Youth Fellowship, whose motto is "This generation with Christ can change the world." (See the June topic in HOPE.)

War-time restrictions and shortages caused the Woman's Society of Altamont, Kan., to discontinue the serving of refreshments at monthly socials; the money saved was added to the World Emergency Fund. For all-day work meetings, members bring a "school bucket lunch" or contributions to a "pot luck" dinner. In spite of rationing, the members still provide home-made cookies for the men in military service—more than 40 dozen were brought to a recent meeting.

Often the story of a great hymn adds to its helpfulness, so *Singing and Hymnology* has a place in every program meeting of the Amoma Society of First Church, Lorain, O. The year book has an attractive cover of blue, slightly narrower than the following sheet of white;

this in turn is narrower than the next sheet, which is red. The effect is that of a blue cover with a red and white border. Other color schemes could be carried out in the same way.

In arranging the material for a typed year-book, it is sometimes hard to avoid having a blank page here and there. In the year-book of the Women's Missionary Circle of North Baptist Church, Jersey City, N. J., printed prayers on the theme of the programs appear on these pages. The clippings (possibly from *The Secret Place*) are affixed by gummed stars.

The year-book of the Spencerville (O.) Missionary Society is dedicated to the memory of four deceased members, for "when you write a book you dedicate it to someone you love."

It's new to us—a year-book with a *Table of Contents*. This fine idea came from the Euclid-Immanuel Baptist Church, Euclid, O.

If you plan to present *The World at One in Prayer*, as described in the February issue of MISSIONS, include prayers for service men and their parents. This suggestion came from an Indiana reader.

A program on *Christmas in Other Lands* is not new, but the women of Sioux Falls, S. D., made theirs different by having as guests women of other nationalities. There was also a message on *Christmas in a War-Time World*, given by a member in a Red Cross nurse's uniform. Later the program was repeated at the P. T. A. Meeting.

For Reference

Fun and Festival among America's Peoples, by KATHERINE FERRIS ROHRBOUGH, is, as its name implies, a collection of songs, games, recipes and suggestions for parties. Planned for use with the home mission books, it will prove equally good for patriotic and community parties. Price 25¢.

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"Which way, neighbor?"

Bewildered youngsters, many of these new soldiers are . . . needing direction. Hearts aflame with a great ideal, they are especially sensitive to the call of the Divine. Chaplains will tell you that the church now has its greatest opportunity for ministry and guidance to the Boys Away from Home. We Baptists are rendering an eternally important service in the distribution of *The Secret Place*, the little devotional booklet to be read each day along with the Bible. It is like a friendly hand from back home, pointing the way to God.

Wanted: 5000 Christian Neighbors!

THE requests from chaplains for free copies of *The Secret Place* to be given to the men and women in our Armed Forces are pouring in by hundreds, thousands! We try to fill all of them, but without your help—especially during the coming quarters—our hands are tied. Won't you make the Service Men's Fund part of your regular tithe? For every dollar you send each quarter, twenty copies of *The Secret Place* will be supplied to spiritually needy boys. Send \$1.00, \$5.00, \$10.00—whatever you can give regularly. Thousands must be reached!

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City.....State.....

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"I assure you, with the exception of the Testament, no other piece of religious literature is read as much as *The Secret Place*."



BOOK REVIEWS

(Continued from page 356)

knowledge about the materials of worship which they handle "let alone the vast treasury of materials and techniques they might use but of which they never heard." His book will open a vast reservoir of these riches for many of its readers. It should admonish those leaders of worship who handle its rich tapestries with carelessness, and it will challenge Protestants to whom the barrenness of their own worship is regarded as in keeping with the tradition of the early Christian church. (Macmillan; 247 pages; \$2.50.)

• • •

Jesus in the Light of History, A. T. OLMSTEAD, Professor of Oriental History at the University of Chicago, presents a vivid picture of the land in which Jesus lived and of the customs and life of the people among whom he was nurtured. Here are the results of brilliant scholarship and painstaking research. Probably Jerusalem and the Temple as they existed in the time of Jesus have never before been so vividly and authentically set forth. Dr. Olmstead opens up new sources of interpretation for some of Jesus' parables. His explanations are interesting and fresh because they are viewed within their historical setting as he has given it. However, the chief value of the book lies in its wealth of archaeological and historical background for an understanding of the life of Jesus, rather than in its interpretation of that life. The source material and bibliography at the end of the book are invaluable for the student of the New Testament. (Charles Scribner's Sons; 317 pages; \$2.75.)

• • •

Books Received

One World, by WENDELL L. WILLKIE, Simon and Schuster, 86 pages, \$1.00.

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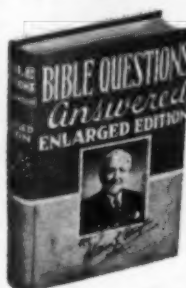
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FINDLAY, OHIO

Seventy Years in Japan: A Saga of Northern Baptists, by WILLIAM WYND, Privately Printed, 284 pages, \$2.00.

George Washington Carver, a biography of the famous Negro scientist who died January 5, 1943 (see *MISSTIONS*, February, 1943, page 98), by RACKHAM HOLT, Doubleday, Doran & Co., 342 pages, \$3.50.

What Is Religion Doing to Our Consciences?, by GEORGE A. COE, Charles Scribner's Sons, 119 pages, \$1.50.

The Alphabet of Christian Experience, by JOHN J. VAN GORDER, Fundamental Truth Publishers, 160 pages, \$1.00.

Christ and Christian Education, by WILLIAM CLAYTON BOWER, Abingdon-Cokesbury, 128 pages, \$1.00.

Christian Bases of World Order, The Merrick Lectures, by HENRY A. WALLACE, FRANCIS J. McCONNELL, VERA MICHELES DEAN, and nine other lecturers, Abingdon-Cokesbury, 255 pages, \$2.00.

The Philosophy of the Christian World Mission, by EDMUND D. SOPER, Abingdon-Cokesbury, 314 pages, \$2.50.

Adventures with God, by JENNY E. DEMATER, Evangelical Publishes, 192 pages, \$1.50.

If They Don't Come Back, Some Thoughts on Immortality, by H. ADYE PRICHARD, Macmillan, 77 pages, \$1.25.

Adrift: the story of twenty days on a raft in the South Atlantic, by ETHEL BELL as told to J. H. HUNTER, Evangelical Publishers, 127 pages, \$1.00.

Twenty-five Excuses Answered, by SHERMAN A. NAGEL, Zondervan Publishing House, 196 pages, \$1.50.

The New Order in the Church, by WILLIAM ADAMS BROWN, Abingdon-Cokesbury, 189 pages, \$1.50.

Religious Progress through Religious Revivals, by FRANK G. BEARDSLEY, American Tract Society, 181 pages, \$1.50.

The Christ We Know, by LARS P. QUALBEN, Thomas Nelson Sons, 169 pages, \$2.00.

Four Freedoms and God, by EDWIN MCNEILL POTEAT, Harper and Brothers, 155 pages, \$1.50.

WOMEN OVER THE SEAS

(Continued from page 367)

Miss Dorothy E. Rich pictured the opportunity for relief units in areas of wide devastation in Burma. Practical help in meeting common problems in village life will be an imperative in future work and a basis for evangelism.

Miss Olive E. Jones of South India told how Telugu Christian women are taking places of leadership, thus proving the effectiveness and practicability of the gospel. The latest news from Miss Lucy P. Bonney told of her refugee camp for Kachin women and girls who had escaped from Burma to Sadiya, Assam. Two Christian teachers, also refugees from Burma, Ma Chit Khin and Ma Thein Tin, will help with the school for the children. "I do not want to come home as long as conditions are as at present," writes Miss Bonney, "I could not think of leaving these children." This attitude is typical of the spirit of our missionaries which was further expressed by Mrs. Carl M. Capen, whose husband has returned to South China while she remains here with their children.

Miss Margaret T. Applegarth, Chairman of the World Day of Prayer Committee, and a member of the Board, sent this encouraging report. In 1938 there were 2,000 observances of the World Day of Prayer and in 1943 more than 10,000. Offerings at meetings in 1938 totaled \$19,000. In 1943 they totaled \$101,000.

The Springfield meetings were presided over by Mrs. Leslie E.

Swain, President of the Society. All officers will retain their positions in the new year, since there could be no official annual meeting.

Prize Winners Essay in Baptist Church History

In the contest essay conducted by the American Baptist Historical Society for the best history of a local Baptist Church, first prize is awarded to Laurence Merrill Stickney of Wakefield, Mass., and second prize to Ruth E. Hatten of Hamburg, Iowa.

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• Like all other periodicals, **MISSIONS** is feeling the effects of the war. There is a shortage of wire stitching of pages and shortage of manpower caused by the draft. There are delays in post office deliveries due to wartime congestion in the mails. During the heavy subscription season the subscription office in New York was short of extra help. All these conditions accounted for the late arrival of recent issues. **MISSIONS** is sure that its friends and subscribers will understand and that they will also have sympathy and patience. *Everything possible is being done, but in spite of that some copies will be certain to arrive late.*

Blame it on the war!

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William Pettigrew

William Pettigrew, a retired missionary, died in Plymouth, England, at the age of 74, on April 10, 1943. His service in India covered over 40 years. Born in Edinburgh, Scotland, on January 5, 1869, he was educated in Livingstone College, London. In addition he took a special intensive course in medicine which stood him in good stead in later years. At the early age of 21 he went to Bengal, India under the Arthington Aborigines Mission, among primitive tribes. He was married to Miss Alice Goreham and for nearly 40 years they served together in pioneer missionary places. Mrs. Pettigrew died in January 1934, on the eve of their retirement. In 1896 the Pettigrews and their work were taken over by the American Baptist Foreign Mission Society. Mr. Pettigrew, with characteristic evangelistic zeal, pursued his work in far and diffi-

cult places. He was honored by the British Government with the Kaisar-i-Hind Medal for meritorious service, and served as Director of Education for Manipur State. His work in Kanpokpi, a newly developed mission station, and his translation work in several languages are monuments of great and lasting value. In 1934 he married Miss Ethel A. Masales, a former missionary under the Woman's Board in Impur, Assam, who survives him.



Caught by the Camera

Illustrations in this Issue

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THE LAST WORD

This is the last issue of MISSIONS until September as the magazine is not published in July or August.

If you are to be out of town late in August or early in September and would like to have your September copy mailed to your summer address, be sure to notify the Subscription Department to that effect before August 1st.

The September issue will be mailed August 24th and should reach all subscribers in the United States not later than August 31st.

September would be an ideal month with which to begin a gift subscription for a friend.

WHERE WILL YOU BE IN AUGUST?

In order to include a report of actions by the General Council and the Council on Finance and Promotion at their meetings in Chicago, May 26-28, the printing of this issue of MISSIONS has been delayed. It should reach subscribers about the middle of June.

The next issue will be that of September. It will be printed and mailed so as to reach subscribers on or about August 31st.

MISSIONS wishes for all readers a restful and enjoyable summer. May it bring refreshment in body and spirit and new courage and determination to undertake the ever enlarging tasks of the Kingdom of God in our shattered world.

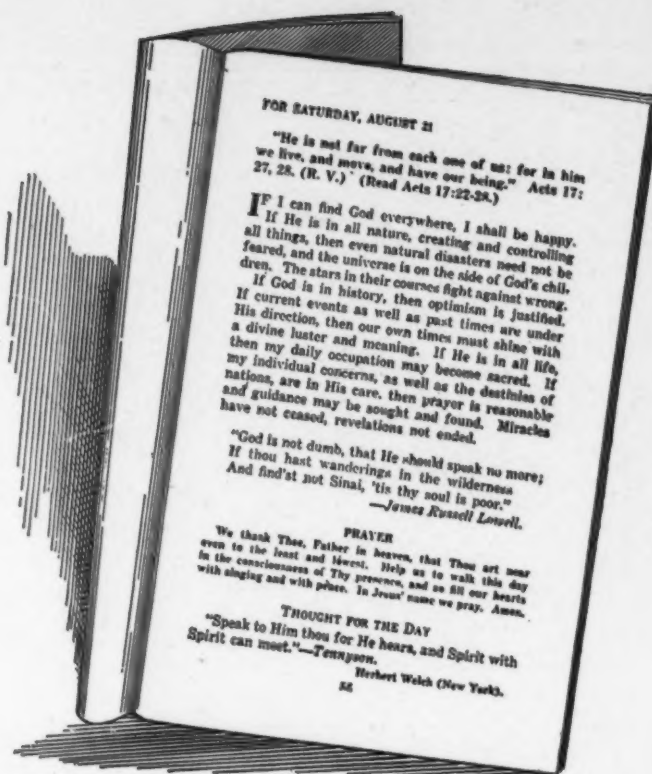
If you plan to be away on vacation about that time, please send MISSIONS a postcard with your vacation address. Each summer it costs the magazine more than \$20 in extra postage either for the return of undelivered copies or for forwarding copies to subscribers who had failed to notify the subscription department of temporary summer addresses.

Are You Familiar with this Newspaper?

The Protestant Voice, with which MISSIONS is now available at a special combination subscription rate, is a national weekly newspaper reporting news of interest to all Protestant groups, and published at Fort Wayne, Ind., by a group of business and professional men of various denominations. *The Voice* is convinced that "readers want religion presented with the same expert touch that marks the handling of other kinds of news." Its emphasis, in both editorials and news, is positive. Its editorial board includes representatives of more than 30 Protestant denominations and organizations.

A Unique Suggestion for Daily Prayer

Endorsed by the officers of leading Protestant denominations, Episcopal, Presbyterian, Congregational, Lutheran, and including President J. C. Robbins of the Northern Baptist Convention, the simple, brief, and effective prayer proposal of Mr. Walter Dwyer, a Christian layman of Cape Cod, Mass., for a brief daily petition is being widely observed throughout the United States. Three times daily it is suggested that people in their homes, on the street, in their offices or stores or shops, in their churches, wherever they may be, voice the simple prayer, FATHER, THY WILL BE DONE THROUGH ME. Three times each day this simple petition, offered intelligently and with definite, persistent, individual purpose, would cleanse peoples' hearts and expand their spiritual horizons. It is a prayer for service rather than for self-interest. It is a prayer in which Catholics, Protestants, and Jews could join and it would thus stimulate inter-faith fellowship. "If all Christian people would pray this simple prayer," said President J. C. Robbins, "it would mean much to our individual lives, to our churches, to our nation, and to the world."



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OUR NEW GOALS

*A Summary of the Unified Budget and
the World Emergency Forward Fund*

PART 1

Unified Budget\$3,000,000

PART 2

World Emergency Forward Fund\$1,500,000

World Emergency\$700,000

Church Extension\$200,000

Postwar Reconstruction\$600,000

Total Budget for fiscal year

May 1, 1943–April 30, 1944\$4,500,000

NORTHERN BAPTIST CONVENTION